

ONE HUNDRED SEVENTH

Annual

Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 4, 5, 6, 1937

With Report of Discourses



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

PRINTED IN THE UNITED STATES OF AMERICA

A THRILLING STORY of Century One of CHURCH HISTORY

HERE is a new story of "Mormonism," told with a completeness and charm that will thrill Latter-day Saints with a pride of achievement and at the same time win the admiration of the critic, be he friend or foe. In a **COMPREHENSIVE HISTORY OF THE CHURCH**, B. H. Roberts has done a masterful piece of research and has set down the record of Century One—1830 to 1930—in a brilliant appraisal of momentous events. The reader with a sentimental interest will be fascinated with this narrative of truth stranger than fiction; the reader who approaches the new work with the critical vision of the historian will find it fair in statement, authentic in fact, copious in detail and sound in judgment.

A **COMPREHENSIVE HISTORY OF THE CHURCH** was written by Elder Roberts at the instance of the First Presidency of the Church, with a commission to make it exhaustively complete, from the remotest beginnings to the close of the Centennial Conference of April 6, 1930. The final volume ends with an account of the Conference itself, making the history technically inclusive of all that happened in Century One of the organized existence of the Church. Thus it is a fitting commemoration of one hundred years of struggle and achievement.

This monumental work is not to be confused with any former history, journal or chronicle. Though its nucleus is the history of "Mormonism" published a few years ago in **AMERICANA**, running serially for six years through that magazine, yet this History is **NEW**—new in its wealth of material, new in method of treatment and new in its physical representation of the book maker's art.

Cash Price \$30.00

For further information address your inquiry to

Deseret Book Company

44 East on South Temple Street

Salt Lake City, Utah

One Hundred Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday, and Tuesday, April 4, 5 and 6, 1937.

All the proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant was in attendance and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, *, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen**.

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors, Presidents of Temples, high priests, seventies and elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; Bryant S. Hinckley, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Preston Nibley, Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

*Richard R. Lyman was absent, presiding over the European Mission.

**Albert E. Bowen was sustained as a member of the Council of the Twelve to fill the vacancy caused by the death of Alonzo A. Hinckley.

FIRST DAY

MORNING MEETING

The Conference was held in the great Tabernacle.

As the time approached for commencing the services, the first session of which was held Sunday morning, April 4, at 10 o'clock a. m., the great Tabernacle auditorium and galleries were filled to capacity with people who had come from the Stakes and Missions of the Church. In addition, thousands assembled on the Tabernacle grounds and in the Assembly Hall immediately south of the Tabernacle, where, by means of amplifying equipment they listened to the proceedings as they were broadcast from the Tabernacle.

President Heber J. Grant who presided, opened the meeting promptly at 10 o'clock and announced that the Tabernacle Choir and the congregation would sing the hymn, "O Ye Mountains High."

After the singing, the opening prayer was offered by Elder Charles R. Jones, President of the Arizona Temple.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

Read the financial and statistical report of the Church, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1936:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 769,473.41
For ward maintenance expenses	741,596.60
For stake maintenance expenses	254,551.29
	\$1,765,621.30

Education:

Expended for the maintenance of Church school system.....	\$ 657,455.23
---	---------------

Temples:

Expended for the maintenance and operation of temples.....	\$ 238,447.37
--	---------------

Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions	\$ 827,132.03
--	---------------

Total	\$3,488,655.93
-------------	----------------

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the

Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charitable and mission activities.

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment\$ 234,019.17

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$554,349.93, which amount added to the \$234,019.17 paid from the tithes, makes the total charity assistance rendered by the Church.....\$ 788,369.10

Primary Children's Hospital:

One hundred forty-three children were treated at a cost of \$24,450.00, of which amount \$3,000 was appropriated by the First Presidency and \$21,450 contributed by the Primary Association\$ 24,450.00

Church Security Program:

In addition to the charities shown herewith, the following donations of cash and commodities have been received:

Cash (not including tithes and fast offerings)\$ 50,350.00

Total for charities\$1,097,188.27

37,661 bottles of fruit and vegetables.
 175,621 cans of fruits and vegetables.
 1,393 quilts.
 168 cords of wood.
 29 tons of coal.
 105,350 pounds of flour.
 363,640 pieces of clothing.
 1,934,536 pounds of fresh fruit.
 134,425 pounds of fresh vegetables.
 3,369 pounds of dried fruit.
 8,457 pounds of dried vegetables.
 264,513 pounds of grain.
 381 pounds of sugar.
 1,000 feet of lumber.
 23,975 pounds of meat.
 217,770 pounds of hay.
 1,937 pounds of honey, sorghum and molasses.
 658,334 pounds of potatoes.
 37,608 pounds miscellaneous.

Summary—Erection and Improvement of Church Buildings—1936

Appropriated for ward and stake buildings\$ 769,473.00

Amount raised locally (40%) 513,000.00

Total\$1,282,473.00

Improvements in Temples	61,282.00
Appropriated for mission buildings	160,997.00

Grand Total	\$1,504,752.00
-------------------	----------------

Employment—Church Security Program:

Number of persons provided temporary or permanent employment in private industry to Dec. 31, 1936.....	2,292
Approximate number of persons on farm, canning, sewing and other projects during 1936	
Those who needed assistance	3,865
Those who did not need assistance	13,712
Total number of individual persons in families who secured assistance from May 1 to Dec. 31, 1936	24,317

Fast Offerings—Information:

	Increase over 1935
Fast offerings paid in wards	125%
Fast offerings paid in missions	26%
Total fast offerings	107.3%
Number who paid fast offerings in wards	76.4%
Number who paid fast offerings in missions	25%

Total who paid fast offerings	68%
Average per capita fast offerings in wards	120%

The following wards merit worthy commendation for leading the Church in the payment of Fast Offerings.

You will remember that the Church Security Plan was not inaugurated until April—practically May—1936.

Please keep in mind also as I read these figures that the value of Fast Offerings lies in membership participation. Everybody denies himself or herself for the good of those in need. The amount per capita in these wards is not the result of any large contribution from one or two men, but from many who have conscientiously paid their offerings:

81 wards paid over \$1.00 per capita.

Wards showing highest per capita fast offerings:

Manhattan Ward, New York Stake	\$ 1.91
San Francisco Ward, San Francisco Stake	1.79
Grant Ward, Rigby Stake	1.77
Rosette Ward, Curlew Stake	1.53

Missions showing highest per capita fast offerings:

Czechoslovak	\$ 1.96
Palestine-Syrian59
Swiss-German59
Eastern States55

Expended for the Maintenance of Missionaries:

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance	\$ 82,368.65
Average cost per missionary in the missions during the year 1936, \$29 per month, or a total of \$348 per year per missionary. There was an average of 1,794 missionaries in the various missions during 1936, making a total average expense for the year, (\$348.00x1,794)	624,312.00
Estimated average earnings per missionary \$900 per year, 1,794, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,614,600.00
<hr/>	
Making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel	\$2,321,280.65

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS
FOR THE YEAR 1936

There were on Dec. 31, 1936: 118 Stakes of Zion; 1,001 Wards; 80 Independent Branches; or a total of 1,081 Wards and Branches in the Stakes of Zion; also 34 Missions (including the European Mission), 933 Mission Branches, and 219 Districts.

CHURCH MEMBERSHIP

Stakes	607,202
Missions	153,488
Total	760,690

CHURCH GROWTH

Children blessed and entered on the records of the Church in the Stakes and Missions	20,499
Children baptized in the Stakes and Missions	14,034
Converts baptized in the Stakes and Missions	7,081
Number of long-term missionaries from Zion, December 31, 1936	1,813
Number of short-term missionaries from Zion, December 31, 1936	30
Number of local missionaries	97
Total number of missionaries in the missions of the Church	1,940
Number engaged in missionary work in the stakes	1,649
<hr/>	
TOTAL MISSIONARIES	3,589
Number of missionaries who enrolled in the Missionary Home	823
Persons recommended to the temples from the stakes	84,104

SOCIAL STATISTICS

Birth rate, 30.6 per thousand.

Marriage rate, 17.8 per thousand.

Death rate, 7.2 per thousand.

Families owning their own homes, 59.7%.

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH
ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

New Mission Presidents:

Hilton A. Robertson has been appointed president of the new Japanese Mission, with headquarters at Honolulu, Hawaii.

Thomas L. Woodbury appointed president of the Tahitian Mission to succeed Pres. LeRoy Mallory.

Preston Nibley appointed president of the Northwestern States Mission to succeed Pres. Joseph Quinney, Jr.

Elray L. Christiansen appointed president of the Texas Mission to succeed Pres. James M. Peterson.

William W. Seegmiller appointed president of the Western States Mission to succeed Pres. Joseph J. Daynes.

New Temple President:

Pres. Joseph Quinney, Jr., appointed to preside over Logan Temple to succeed Pres. William A. Noble (deceased).

New Members Appointed to General Committee—Church Security Program:

William E. Ryberg.

Robert L. Judd.

Marvin O. Ashton.

New Stake Organized:

Chicago Stake created in the Northern States Mission. The new stake is composed of Logan Square, University, North Shore and Milwaukee Wards and Racine, Rockford, Aurora, Batavia and Milwaukee (South Side) Branches.

New Stake Presidents Appointed:

William A. Matheson appointed president of the Chicago Stake.

Wayland R. Wightman appointed president of the Nebo Stake to succeed Lee R. Taylor.

Harvey Fletcher appointed president of the New York Stake to succeed Fred G. Taylor.

Leslie V. Merrill appointed president of the Franklin Stake to succeed Walter K. Barton (deceased).

Arnold D. Miller appointed president of the North Davis Stake to succeed Pres. Henry H. Blood.

Joseph Elmer Williams appointed president of the Blackfoot Stake to succeed Pres. James Duckworth.

New Wards Organized:

Melba Ward, Boise Stake, organized from independent branch.

Nyssa Ward, Boise Stake, organized from independent branch.

Logan Square Ward, Chicago Stake, formerly branch in Northern States Mission.

Milwaukee Ward, Chicago Stake, formerly branch in Northern States Mission.

North Shore Ward, Chicago Stake, formerly branch in Northern States Mission.

University Ward, Chicago Stake, formerly branch in Northern States Mission.

Kelly Ward, Idaho Stake, organized from independent branch.

Long Beach East Ward, Long Beach Stake, created by the division of the Long Beach Ward.

Eastmont Ward, Los Angeles Stake, created by the division of Belvedere Ward.

Rupert Third Ward, Minidoka Stake, created by the division of Rupert First Ward.

Pioche Ward, Moapa Stake, organized from independent branch.

Ruth Ward, Nevada Stake, organized from independent branch.

Vallejo Ward, Oakland Stake, organized from independent branch.

Rosemead Ward, Pasadena Stake, created by the division of Alhambra Ward.

San Fernando Ward, Pasadena Stake, organized from independent branch.

Pomona Ward, San Bernardino Stake, organized from independent branch.

New Independent Branches Organized:

Cody Branch, Big Horn Stake, organized at Cody, Wyoming, with about 30 members taken from Cowley Ward.

Homedale Branch, Boise Stake, was formerly dependent branch of Caldwell Branch.

Aurora Branch, Chicago Stake, formerly branch in Northern States Mission.

Batavia Branch, Chicago Stake, formerly in Northern States Mission.

Milwaukee (South Side) Branch, Chicago Stake, formerly branch in Northern States Mission.

Racine Branch, Chicago Stake, formerly branch in Northern States Mission.

Rockford Branch, Chicago Stake, formerly branch in Northern States Mission.

Redlands Branch, San Bernardino Stake, created by a division of the San Bernardino Ward.

San Rafael Branch, San Francisco Stake, created by a division of the Bay Branch.

The name of Bay Branch has been changed to Santa Rosa Branch, San Francisco Stake.

Wards Disorganized:

Ivins Ward, Idaho Stake, disorganized and annexed to Bancroft Ward.

Alta Vista Ward, Los Angeles Stake, disorganized and merged with Belvedere Ward.

Palisade Ward, Teton Stake, discontinued and annexed to Tetonia Ward.

Mt. Glen Ward, Union Stake, disorganized and transferred to La Grande Ward.

Branches Disorganized:

Penrose Branch, Big Horn Stake, disorganized and transferred to Byron Ward.

Ridgedale Branch, Malad Stake, consolidated with Wheatland Branch.

Church Leaders Who Have Died:

Apostle Alonzo A. Hinckley.

Wm. A. Noble, president of Logan Temple.

Walter K. Barton, Franklin Stake president.

Henry W. Peppert, Sacramento Stake Clerk.

Heber B. Smith, Cottonwood Stake clerk.

Bishop John E. Fowler of Ogden First Ward, Weber Stake.

Edward P. Kimball, Tabernacle organist; chorister, organist, and official guide at Washington, D. C., L. D. S. Chapel.

George M. Cannon, Sr., member of General Board of Deseret Sunday School Union.

Lillie T. Freeze, former member Primary General Board.

Hazel Hill Greenwood, former member General Board Relief Society.

Luella Ferrin Sharp, leader in Church musical organizations.

Ella Hirte Stoof, wife of former South American Mission president, Reinhold Stoof.

Axelina N. Peterson, wife of former President of the Swedish Mission.

Harden Bennion, former member of Salt Lake Stake Presidency.

TABERNACLE CHOIR AND ORGAN BROADCAST

The regular Conference proceedings were interrupted at 10:30 a. m. to permit the presentation of the usual Sunday morning Tabernacle Choir and Organ broadcast. The following program of choral and organ music was rendered from 10:30 to 11:00, and was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Chorale and Prize Song" (Die Meistersinger—Wagner).....Choir
 "Though Deep'ning Trials" (Careless)Organ
 "Jesu, Priceless Treasure" (Bach)Choir
 "Finlandia—On Great Lone Hills" (Sibelius).....Choir and Organ
 "And then Shall Your Light Break Forth" (Elijah by
 Mendelssohn)Choir

The Tabernacle Choir was conducted by J. Spencer Cornwall.

Organ accompaniments and organ solo presentations were played by Frank W. Asper.

The Choir sang the hymn, "God Moves in a Mysterious Way."

PRESIDENT HEBER J. GRANT

I feel that a great mistake was made in announcing that there are 10,000 people here; I am sure the number is nearer 12,500, if it is not 15,000. This building seats 8,000 people comfortably, and there are many of you that are not very comfortable now.

Brother Richard Evans has given me a subject. I had not fully made up my mind what to talk about here today. I have marked a half dozen passages in the Doctrine and Covenants, and I have thought of three or four poems that I repeated this morning before leaving home and also before getting out of bed. I take the following from the continuity used by Brother Evans:

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

* * * * *

A little that a righteous man hath is better than the riches of many wicked.

I receive regularly any number of anonymous letters. I receive any amount of advice as to what I should do, even over the signatures of Latter-day Saints.

GRATEFUL FOR SUPPORT OF MEMBERS

I am very grateful to know, as I am entering upon the eighty-first year of my life, that the Latter-day Saints are behind me. I believe and acknowledge here today that the remarkable and splendid health that I enjoy is due principally to the faith and the prayers of the Latter-day Saints, and to God hearing and answering those prayers.

Since we last met I have celebrated my eightieth birthday, and since that time I have put in as many hours in working, if not more than the average in years gone by, and have done so without fatigue and without feeling the least injury by reason of the labor that I have done. I desire here to render to the Latter-day Saints, from Canada on the north to Mexico on the south, and in the islands of the sea and our missions all over the earth, my sincere and heartfelt gratitude and thanks for the many wonderful letters of congratulation that I received for my eightieth birthday.

I am truly grateful to all those who saw fit to contribute articles

to the November number of the *Improvement Era*. I am particularly grateful to Brother Richard L. Evans for the great amount of work and study and research that he has given, and for the work that he did in asking people to contribute articles for that issue of the *Improvement Era*.

ACTS WITH FULL APPROVAL OF OTHERS

I want the good people to know that I am not wasting any time or any sleep, in thinking or planning because of the anonymous letters that I receive and the advice that I get from a great many good Latter-day Saints, first-class Latter-day Saints, full tithepayers, who think that I am making a mistake. I want you good people who are here assembled, and all the members of the Church, to know that I shall do nothing but what I have the approval of my counselors and of the Council of the Twelve Apostles. I want you to know that from the day that I became the President of the Tooele Stake of Zion, in 1880, I have desired to know the mind and the will of the Lord. In humility and in prayerfulness I have sought for that, and I pledged myself in Tooele to give the best that was in me for the advancement of the work of the Lord in that Stake of Zion, and I have fulfilled that pledge. I made the same pledge to the people who were assembled in this building when I first became the President of the Church, over eighteen years ago, and I rejoice that I have kept that pledge. I have but one desire and that is the advancement of the work of God and the individual salvation of those who have received the witness of the Holy Spirit. My constant prayer is that my ideas and desires shall be subordinated to the desires of God. I am anxious only that the will of our Father in heaven shall be carried out in all the works of the Latter-day Saints.

CHURCH SETS EXAMPLE TO WORLD

I am grateful for the loyalty of the Latter-day Saints. I believe there is no other spot in the world where an audience of this kind can be brought together—in fact, I am sure of it—in which, almost without exception every one has an abiding testimony and a knowledge that God lives, that Jesus is the Christ, the Savior of the world, and that in very deed Joseph Smith was a prophet of the true and the living God. The Prophet Joseph Smith went willingly to martyrdom for the cause, and made the statement that he was going like a lamb to the slaughter, but that he had a conscience void of offense towards God, and towards all men, and that it should yet be said of him that he was murdered in cold blood. I believe that that fact is acknowledged today all over the world.

To me one of the greatest of all the great evidences that he was a prophet of God is shown by the wonderful revelations that were given to the people before the Church was organized. Revelation after revelation tells that the field was white already to harvest, and those who would thrust in their sickle should reap. It is marvelous when we contemplate the way in which this hymn that we have sung here today,

"God Moves In A Mysterious Way," has been fulfilled by the record of the Latter-day Saints. This was the favorite hymn of the late President Wilford Woodruff. He loved it. We sang it, I am sure, sometimes twice a month in our weekly meetings in the Temple, and very seldom did a month pass by when that song was not called for by Brother Woodruff. He believed in this work with all his heart and soul, and labored with all the power that God gave him for its advancement. That hymn is an inspiration.

HYMNS FOUND AID IN GOING TO SLEEP

This morning I repeated ten hymns while lying in bed, trying to go to sleep. Sometimes I can get to sleep before I can repeat all the verses of "A Poor Wayfaring Man of Grief,"—seven long verses. Generally I can get to sleep by the time I have repeated four verses; but I tried to get to sleep this morning by repeating ten first-class prayers to the Lord. The song of the righteous, we are told, is a prayer unto the Lord, and I rejoice in praying to the Lord in those songs morning after morning, and have done so, I am sure, for thirty long years. I have learned that by repeating hymns, and taking some exercises, and then sitting up and talking to a dictaphone I become level enough in my mind to go to sleep. After trying for about two and one-half hours to go to sleep this morning I finally did get to sleep.

By the way, something else that I generally repeat nearly every morning while I am lying awake in bed is a revelation given to the Prophet Joseph Smith, after, please remember, a court martial by the entire forces of the State of Missouri had tried him and had condemned him to be shot to death the next morning, as I remember it, at nine o'clock. But he told his friends they need not worry, that God had told him his day had not come. To my mind, one of the greatest of all the revelations that he received was given to him while he was lying on a stone floor in Liberty jail.

QUOTES FROM MEMORABLE REVELATION

I quote from that revelation:

How long can rolling water remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw

themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called but few are chosen.

Now mark this:

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distill upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

VIRTUE SHOULD GARNISH THOUGHTS

What a marvelous revelation! What a wonderful word from God to us through His prophet! How I wish that the Priesthood were always exercised with love. How I wish that virtue garnished our thoughts unceasingly. How I wish that no man holding the Priesthood of the living God was ever guilty of allowing any words to fall from his lips that he could not repeat in the presence of his mother. Then he would be, to a very great extent, in that straight and narrow path that leads to life eternal.

There are very few things in all the world that are more demoralizing than what are known as "shady" stories. There is nothing in all the world of the same value as a love of God and a desire to do those things that we know would please God.

USE OF LIQUOR VIOLATION OF GOSPEL

Let me say to you Latter-day Saints that any man or any woman professing to be a Latter-day Saint who keeps liquor in his or her home is not living the Gospel of Jesus Christ. We know that there are girls—good, fine, true, virtuous girls—who have lost their virtue because of liquor in the homes of Latter-day Saints. They lose their senses, become drunk, stupid, and then they lose their virtue; and I know what I am talking about.

DRUNKENNESS SINCE PROHIBITION REPEAL

With the help of the Lord, to the very best of my ability, I warned this people not to vote for the repeal of the Eighteenth Amendment. I warned them against lies that were being circulated to the effect that there was more drunkenness and more use of liquor than there had been when we did not have Prohibition. Millions of dollars of money, I am sure, was expended to have the Eighteenth Amendment repealed. I have seen scores and scores of drunkards since it was repealed, and I have seen women go into restaurants and sit down and drink those things that we as Latter-day Saints know they should not drink. I never saw a drunken man in Idaho during all the times that I went there to attend conferences when we had Prohibition, but on the second trip I made there after Prohibition was repealed I got on a bus at Pocatello and there were two drunken men on the bus going from Pocatello to Idaho Falls. I waited fifteen minutes as I remember it, at Idaho Falls, in the early morning, about six o'clock, and I saw three more drunks, before the car arrived to take me to Rexburg. We see them now on all hands. The money that is being expended in Utah for liquor would take care of those that need help if used for that purpose.

CRITICISM SHOWS FAILURE TO OBSERVE LAW

The Lord God Almighty gave to us a revelation, and there is seldom a conference when someone does not take it upon himself to tell us: "Please do not speak on the Word of Wisdom. We hear it so much, we are sick and tired of it." Let me tell you something: No mortal man who is a Latter-day Saint and is keeping the Word of Wisdom is ever sick and tired of hearing it. When a man leaves a meeting and says (I have heard it in the dark): "Can't they find something else to talk about besides the Word of Wisdom; I am sick and tired of it"—of course he is, because he is full of stuff that the Word of Wisdom tells him to leave alone. In the slang of the town, he could not "give himself away" any plainer than when he says he is sick and tired of the Word of Wisdom. I thank God nearly every day of my life for the Word of Wisdom.

I never thought of speaking regarding the Word of Wisdom in my remarks today, until now, but here it is:

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—

We are here in Zion.

To be sent greeting; not by commandment or constraint—

Some people say, "It is not given by commandment or constraint, and therefore I can take just a little sip." But what does it say?

"WILL OF GOD" TO BE EMPHASIZED

Not by commandment or constraint, but by revelation, and the word of wisdom, showing forth the order and will of God—

The will of God! Write it down, underscore it three times, and then, if there is anyone here who is not keeping it, get down on your knees and pray to God with all your heart to help you keep it in the future, that your example may perhaps save some pure, innocent, sweet woman from losing her virtue.

Showing forth the order and will of God in the temporal salvation of all Saints in the last days—

The money that is expended for tea, coffee, tobacco and liquor would take care of all the poor people in the world, it would save the world, financially.

Given for a principle with promise.

For whom is it adapted?

Adapted to the capacity of the weak and weakest of all Saints, who are or can be called Saints.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving you this Word of Wisdom by revelation.

HIGH SALARY PAID EXECUTIVE

"Evils and designs." I have read that one million dollars a year in salary is paid to the president of a tobacco company. As I remember it, 140-odd billion cigarets were consumed last year, and the tobacco interests are now planning to make it 200 billion in the next two years. What is a billion, speaking in dollars? The great New York Life Insurance Company had its actuaries make a calculation during the World War, and they announced that one billion dollars was the equivalent of a dollar a minute for every minute from the time of the birth of the Saviour until the World War; and we put over our share of the six billion dollar Liberty Loan drive in Utah, and I was the chairman of the Liberty Loan committee. 140-odd billion cigarets were smoked in the United States of America in one year—the equivalent of 140 a minute for every minute from the time of the birth of the Saviour until the World War and now they want to make it 200 billion.

AVOID HAVING WINE IN HOMES

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father.

Speaking of wine, we happen to know that in a Latter-day Saint home wine made from our own grapes made some people drunk. Wine is just about the finest thing in the world to make people drunk. Home-made wine is just as bad today as the other kind if you keep it long enough. Don't have it in your house, and then your children can not drink it. Once more I say: no true Latter-day Saint will have anything of this kind in his home for young people to drink. We happen to know of cases—I wish I could tell them all to you—that would make your hearts ache. Perhaps these things might come home to somebody's own child

if we do not learn to study the word and will of God and then try to keep it.

LIQUOR, TOBACCO FOR OTHER PURPOSES

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

We arrest people if they set houses on fire, but we do not arrest them if they burn up millions upon millions of dollars in tobacco and in so doing destroy their vitality.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man—

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly.

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

WORD OF WISDOM, PRAYERS AND HEALTH

I think that another reason why I have very splendid strength for an old man is that during the years we have had a cafeteria in the Utah Hotel, I have not, with the exception of not more than a dozen times, ordered meat of any kind. On these special occasions I have mentioned I have perhaps had a small, tender lamb chop. I have endeavored to live the Word of Wisdom, and that, in my opinion, is one reason for my good health, and another, for which I thank the Lord, is the prayers of the Saints that have been offered and answered in my behalf.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth.

And these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground;

Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

BENEFITS ACCRUE FROM KEEPING COMMANDMENTS

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones.

And shall find wisdom and great treasures of knowledge, even hidden treasures.

And above all, they shall be successful financially. One of the main

things—no, it is not the main thing—the main thing is that they will grow in a love of God; they will grow in a testimony of the divine mission of the Prophet Joseph Smith; they will grow in ability and strength to set examples before their children, that they will have those children eternally, instead of perhaps setting examples that will cause their children to depart from the faith. I call to mind the sons and daughters of some of my nearest and dearest and finest friends, that started with a little cigaret; then that was not strong enough and they used a strong cigar or a pipe; in time they started drinking whiskey; and finally they were excommunicated from the Church because of losing their virtue while under the influence of liquor.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

50,000 COPIES OF PAMPHLET DISTRIBUTED

We published and distributed 50,000 copies of a pamphlet containing the remarks of Creed Haymond, Paul Kimball and Joseph J. Cannon, proving by demonstration in rowing and in running foot races the fulfillment of this promise.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

CHURCH LEADERS BLESSED

Do you want to live a long time? I do. I would like to stay here at least another twenty years, and I would like to work every day during that twenty years; and I expect that maybe I may do it, if I live as I ought to live. The Lord has been very good to men who have stood at the head of this Church.

Did you ever stop to reflect upon the fact that Brigham Young was a man of great strength, physically, when he was called away. I am sure he had appendicitis, and we knew nothing about appendicitis at that time. Did you ever stop to reflect upon the fact that John Taylor was 70-odd years of age when he came to the presidency of this Church? Did you ever stop to reflect upon the fact that Wilford Woodruff was over 80 years old when he came to the presidency of this Church, and he gave us ten long years of splendid work? Lorenzo Snow came to the head of this Church when he was 85 years of age, and in three years he accomplished some of the most remarkable and wonderful things for the Church that have ever been accomplished. President Joseph F. Smith was past the time of retirement, according to some people, and should have been drawing a pension for two years, at the time he came to the presidency of the Church. He was 62 years old, and he lived to be 80, giving to this Church 18 years of vigorous, strong, forceful leadership. I came to the presidency of this church when I was 62 years old, and, lo and behold, everybody tells me I look younger and stronger and better than I did 18 years ago. Let us remember a poem that I have repeated,

first in San Francisco, and later in New York, Detroit and in many other places:

Age is a quality of mind;
If your dreams you've left behind,
If hope is cold;
If you no longer look ahead,
If your ambitions' fires are dead—
Then you are old.

But if from life you take the best,
And if in life you keep the zest,
If love you hold;
No matter how the years go by,
No matter how the birthdays fly—
You are not old.

EXPERIENCES IN EUROPE

I can prove that. I went up to Scotland, when I was presiding over the European Mission, and an old lady asked me my age, and I told her that if I lived so many weeks I would be 50. She said: "Oh, nae, nae; nae, nae, President Grant; never see 65 again."

Brother Charles W. Penrose arrived in Liverpool to take my place as the President of the European Mission, and he brought with him a lot of Elders, 25 or 30, and we had about the same number of missionaries going back to their homes that very day. In those days we used to send 100 to 150 emigrants to America in a company. They could come here and go up into Idaho and other places, preempt a piece of ground at \$1.25 an acre and have a fine farm that afterwards became worth \$100.00 an acre or more. But that is all stopped now. We had a company going to America that very day, and we were very busy.

At night the shipping firm with whom we had done business for many years sent us four tickets to the Shakespeare Theater. When Sir Henry Irving, and Ellen Terry, or some other great actor was there they would send us tickets. They did this two or three times a year and even oftener. I turned to my wife and said: "I wouldn't go to the finest theater on the face of the earth. I am tired. I am going to bed to rest and sleep. You take a missionary to bring you home from the theater, and a couple of the daughters, and use these tickets."

Brother Penrose spoke up and said, "Sister Grant let the old man go to bed; I will take you to the theater." (Laughter).

I had just purchased, with the approval of President Joseph F. Smith, a very fine home, much better than anything we had had while I was there. He came over to England. I told him what I wanted to do, and took him into the place. The minute he went into it he said, "Buy it quick, Heber, before they change their minds." I had written him pleading with him to let me come home, that I had something to tell him, and I felt I could not do it by mail. I was afraid that I would not be able to get what I wanted. And, lo and behold, he was on the ocean at the time I wrote that letter. He said that I should not only buy the place but I should get all the furniture I could at the same time.

We were so busy that day, with 100 or more emigrants and 25 or more new missionaries, and 25 or more elders going home, that I did not even have an opportunity to show Brother Penrose his new home, although all we had to do was to walk up a few steps and over a wall, and we were in the backyard of the new home. Immediately after breakfast the following day I took him to the new home, and somebody asked the man who was moving his furniture out to guess our ages. He looked us over carefully, and he said, "I should say that Mr. Grant is 65, and that Mr. Penrose is 60."

I said, "I have heard that a man is no older than he feels, and a woman no older than she looks. I felt so old that I went to bed last night because I was tired, and this old man here, 25 years older than I am—so, you have only made a mistake of 30 years—took my wife and daughters to the theater."

The next Sunday I thought that I would get that corrected. I did not appreciate those three compliments. While at Birmingham I asked the president of the branch who he thought was older, Brother Penrose or myself—expecting to have a correct answer—and he said, "The idea of asking such a ridiculous question; anybody can see you are very much older than Brother Penrose." (Laughter)

I hit the table, and said "That settles it, no old man will ever take my wife to the theater again," and he never has. (Laughter).

HEEDS ADMONITION TO LIMIT LENGTH OF REMARKS

I should very much like to occupy the other twenty minutes, but I firmly believe that if you hire a man to do a certain work, and he knows how to do it and you do not, it is a wise thing to let him do it. Now, I have a very dear friend who is my doctor, George W. Middleton, and he tells me that 40 or 45 minute speeches should be about my limit, and I have only two more minutes.

BLESSINGS AND ADMONITIONS

The Lord bless you and help you to keep his commandments, and to set an example of honesty, integrity and devotion; and to be willing to take care of yourselves, and not to ask anybody else to do it—if you have strength to do it yourself. And above all, may he help you so to live that there will not be a thing in your home that you can not go down on your knees and thank God that it is there, and that you will not do or say a thing that will be displeasing to the Lord. I do not expect any of you to ask God to bless you for keeping wine or making wine in the home and letting it get old and strong enough to make your children drunk; but if you cannot ask God to help you in what you do, repent and so live that you can. With the help of the Lord I will never do a thing that I can not get on my knees and plead with God to help me to do it, and I ask no more of any man than I am willing to do myself.

God bless you all is my humble prayer, and I ask it in the name of our Redeemer, Amen.

The Choir and congregation joined in singing the hymn "For the Strength of the Hills."

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I am delighted to be here this morning, my brethren and sisters, and to have listened to the stirring address of our President. If the Latter-day Saints will follow his instructions and advice, the voice of the Lord will come to them through his Holy Spirit and they will be impressed anew with the grandeur of this latter-day work and they will realize that a mighty power came into the earth when the Lord revealed to the Prophet Joseph Smith the Gospel in this dispensation.

A short time ago a prominent man in our country—a financier—made the assertion that there can be no successful operation of religious work without the cooperation of all the people, and that one church organization would be the thing to accomplish it. He expressed the wish that all the different churches might get together and become united. Naturally, as an organizer and leader of men, the benefits which would result from such a union of the churches appealed to him from a business point of view.

But this gentleman did not realize that the mere coming together to join their interests and to find common objectives and principles of belief would not in reality make the churches one. Such a movement, if promoted with sincere intent and in brotherly confidence and love might indeed be a step in the right direction; but more, far more than this is necessary to unite men in the Church of Christ. Divine authority is necessary to declare and make plain the Gospel plan with its principles and ordinances for man's salvation; the gift of the Holy Ghost is requisite to give witness to the people that the plan is true and divine; and it is essential that there be an organization of men holding the Priesthood of God to teach and administer the same.

In the days of Christ and the Apostles the Church was set up and the Gospel preached for the very purpose of uniting the Saints, and all men were invited to come into the fold, under one great head, that there might be one Lord, one faith and one baptism.

I remind you of the words of the Apostle Paul when he said that he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the Saints, for the work of the ministry, until they should all come to a unity of the faith, unto a knowledge of the Son of God.

In the days of our Savior's ministry he called men to the apostleship. He gave Peter the keys of the kingdom. He placed him at the head of the Church, and gave him power to seal on earth and to seal in heaven, to perform the work that he should do himself, had he remained. He brought forcefully to our attention the need of leadership and unity. Upon one occasion he said:

Whom do men say that I the Son of Man am?

And they said; Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

But the gates of hell prevailed against Peter. It has been taught that he was to remain, that his power was to be in the earth. Well, that is true so far as the influence of the doctrine he taught was concerned. but the gates of hell did prevail against Peter, prevailed against the work of God. Christ himself suffered death, and his apostles also, whom he had chosen to represent him in the earth. The establishment of his work was accomplished in the day and generation in which he lived.

And there came an end in that dispensation to the power of the Priesthood, for the power of the evil one destroyed the individual, Peter, who held the keys of the Kingdom, who had the power to seal on earth and to seal in heaven.

But the power to reveal anew was still in force, for the Savior said: "Upon this rock I will build my church"—the rock of revelation—and the gates of hell could not prevail against that. When the time came for our Eternal Father to establish again that which had been taken from the earth, he did as he said he would, and he revealed the truth anew to men in the earth. He spoke to one man and to another as he did in the days of Abraham, and he re-established the plan by which the children of men might be saved, by which men and women might become enlightened and work out their own salvation, in obedience to the plan of our Eternal Father.

He instituted again the true interpretation of repentance from sin that has been stressed here this morning by President Grant. He brought into the world again the ordinance of baptism by immersion. He revealed unto the children of men the truth that there should verily be one Lord and one faith and one baptism, one God, the Father of us all. This is indeed the great plan by which the children of men may work and accomplish the things that they came forth to do, when they came from the presence of our Eternal Father into this world.

So this Church of Jesus Christ of Latter-day Saints has been established with apostles and prophets, and they are here for the perfecting of the Saints, for the work of the ministry, until all men shall come to a unity of the faith.

There can be a unity of the faith, a universal acknowledgment of our Father's work, if men and women will only listen to the revelations of God that have come to the children of men in this dispensation of time in

which we live. If they will make an investigation, in full, of the principles and doctrines of Christ, that he himself established in the day when he walked among men, if they will make an investigation of the words of the prophets that were spoken from the day of Adam until Christ, they will find recorded here in the earth at the present time the fulness of the everlasting Gospel, the plan by which our Eternal Father revealed that men should be saved, and in no other way.

If they will become acquainted with the history of the Church of Jesus Christ of Latter-day Saints, they will discover that here is the Church under whose banner all men may unite. There need be no diversity of opinion; there need be no such thing as antagonism, for the Lord's work does not admit of diversion or contention or antagonism, only against the powers of evil. They will find in this Church that there is salvation for the living, salvation for the dead: that the power of God is vested again in the Saints; that the power of his Priesthood is complete, that his commandments are certain, and that his ways are sure.

If there is anything in the world that is precious to me it is the great truth which our Lord has revealed. There isn't a single thing in it that is weak. It is the strongest evidence of our Eternal Father's plan. It will stand the most rigid analysis. It is the thing that will bring men and women together, and cause them to repent, and do away with the things which destroy the human family. It will give them character and energy and power to carry on as individual sons and daughters of God ought to do and came in the earth to do.

I pray the Lord to bless us in the name of Jesus, Amen.

"Doxology" was sung by the Choir and congregation.

Elder Franklin S. Harris, President of the Brigham Young University, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference was held Sunday afternoon at 2 o'clock.

Once more the great Tabernacle was crowded, every available space being occupied, and again thousands of people congregated in the Assembly Hall and on the Tabernacle grounds, where they listened to the Conference proceedings as they were broadcast from the Tabernacle.

The Tabernacle Choir and the congregation sang the hymn, "Now Let Us Rejoice."

Elder Thomas M. Irvine, President of the North Weber Stake offered the opening prayer.

An anthem, "Prayer of Thanksgiving," was sung by the Choir.

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

PAYS TRIBUTE TO SINGERS AND MUSICIANS

My brethren and sisters, I am indeed honored to be with you again and to partake of the spirit of this conference.

I should like again to pay my tribute, for I feel they richly deserve it, to this great Tabernacle Choir mission. The influence which they are radiating for good, and the prejudice which they are overcoming cannot be measured. I am grateful for the devoted service of every member of the choir, for the devoted service of Brother Cornwall, their leader, of Brother Asper, the organist, and of Brother Evans who makes the announcements. Each is doing a splendid job.

During the course of the conference I believe we are to hear again from the *Singing Mothers*, under the direction of Sister Lottie Sackett. I should like to pay to them my respects and my assurances of appreciation of the great work they are doing. They are indeed becoming one of the great musical institutions of this Church. May the Lord continue his blessings unto them.

SAVIOR HAD TWO GREAT MISSIONS ON EARTH

When the Savior came upon the earth he had two great missions; one was to work out the Messiahship, the atonement for the fall, and the fulfilment of the law; the other was the work which he did among his brethren and sisters in the flesh by way of relieving their sufferings, and again by teaching to them the great spiritual facts out of which by observance may come eternal life. He left as a heritage to those who should come after him in his Church the carrying on of those two great things—work for the relief of the ills and the sufferings of humanity, and the teaching of the spiritual truths which should bring us back into the presence of our Heavenly Father.

This afternoon I wish to speak somewhat concerning matters which are directly related perhaps to the work of relieving our sufferings and our human ills, and I shall leave to others primarily the instruction with reference to those great spiritual truths which shall bring us back into the presence of God.

RESPONSIBILITY OF AUTHORITIES

I want to read you the last verses of the first chapter of Jacob in the Book of Mormon, and the second verse of the second chapter, as indicating to you the responsibility which I regard the Authorities of this Church to be under as between themselves and yourselves and between all of us and our God.

For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people by the hands of Nephi.

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if

we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.⁹

I am not proposing to talk to the people about their sins, but I am hoping to say to you by way of warning and admonition some of the things which have come within my knowledge and of which I feel under a solemn duty to tell you.

Recently I have had opportunity to discuss world conditions with men from both sides of the Atlantic who are leaders in industry and finance.

BY WAY OF WARNING AND ADMONITION

Pursuant to the responsibility of which Jacob spoke, I deem it my duty to tell members of the Church, by way of warning and admonition, of what the near future may bring insofar as these men can foresee. I devoutly hope they may be in error in their judgment; I fear they may speak too near the truth. But whatever the eventuality may turn out to be, I am now giving the soundest human forecast of which I know.

MILLIONS SPENT ON WAR MATERIALS

European industrialists make these statements: That European countries are now spending eleven billions of dollars a year on military armament; that Great Britain alone is spending two billion dollars; that European nations are piling up enormous quantities of raw materials used in war, particularly the metals; that one nation has placed an order for the total world output of a certain metal for a year and a half ahead; that stocks of raw materials of all war-like sorts now accumulating are many times greater than were gathered together at the end of the World War. On this statement it is clear that these gathered materials are not now destined for any useful purpose; that they are not for the service but for the destruction of man; that if they shall be used in war, they will be just that much human labor burned up without beneficial return to man—just as if so much money were burned up in a furnace. It will be a tragic and wicked waste.

PURCHASES REACT UPON COMMODITY PRICES

These men also assert that these tremendous purchases of war stocks have advanced prices of the materials concerned; that these price advances have reacted on other manufactured commodities, the prices of which have also advanced; that these advances have resulted in advances of labor costs; and that on account of all these advances, there will be in the immediate future a period of prosperity or inflation, which ever you choose to call it, in which the costs of living will go up, and we shall pay

more for food, clothing, fuel and shelter. American financiers say this means the value of the dollar will go down—that is, a dollar will buy less and less of the necessities of life.

EXTERMINATING WAR AND/OR CHAOTIC DEPRESSION

These experienced financiers and industrialists further say that this prosperity period will be over—some say in two years, some say in ten, that if war shall come, the period will last till the end of the war; but that if the war does not come, then this prosperity period will end so soon as the nations feel reasonable security in a period of peace.

These same authorities declare that if war shall come, its ending will leave the world in a state of exhaustion heretofore unknown to modern times; that the depression from which we are now emerging will be but as a shadow of the real hard times which will then come. They affirm that if war does not come, but instead this sense of temporary security, that then the nations will dispose of their excess war materials, that this will close great industries and bring idleness; that the resulting loss of markets and trade will bring ruin to industries, and that the depression and industrial paralysis which follows will be the full equal of that which would follow another World War. They feel that this next world depression will be near, if not quite, a chaos which will, in the existing state of mind of the peoples of the world, threaten the very existence of government, of property, of human rights, of liberty, even of the family itself.

Everyone who reads the newspapers knows that the naval and military leaders of all nations believe the next war will look to the extermination of nations, not the destruction of armies; that not alone shall the able-bodied soldiers be cut down, but that innocent babes, their mothers, the aged, decrepit, and infirm are to be slaughtered. Great Britain is providing a gas mask for every man, woman, child and infant in the United Kingdom, and the people are being trained to use them as a protection against the poison gas their enemies are expected to use. The next war will not be a series of battles, but of butcheries.

EUROPEANS PLAN TO HAVE U. S. PAY FOR WAR

Notwithstanding the fact that our former associates in the World War owe us the money which we lent them amounting to over ten billions of dollars, and also owe us the great bulk of the interest which we, the people of the United States have been paying on that loan, and notwithstanding they took tremendous loot from Germany at the end of the War of which we did not, I am proud to say, take a cent, war loot, counting the German colonial possessions, many, many times greater than the money they owe us, nevertheless there is strongest reason for believing that some of the most skilled, astute, and shrewd diplomats, politicians, and statesmen of all Europe are now planning to have the people of the United States finance the next European war either before the war begins or during its progress.

Furthermore, certain of these same diplomats, politicians, and states-

men are planning to entice the United States into an offensive and defensive military alliance in order that we shall participate in that next world war by sending our young men to the battlefields of Europe. The argument they now plan to use to bring this about is that in this way only can the peace of the world be preserved. While this is a most profound fallacy, it will unfortunately find a sympathetic ear among many of the people of this country who do not fully understand international relations. It will require the wisest statesmanship on our part to prevent the United States from becoming again the victim of a world military catastrophe.

TERRIBLE DEPRESSION INDICATED BY SIGNS

We shall hope and pray that these men who predict such a dire future are in error. But whether or not these men are seeing false visions or are peering accurately into the future, yet I know of no responsible authority who challenges the forecast that within the next few years we shall, in the normal course, suffer a depression far more serious, affecting intimately far greater numbers of the people, than the one we are now finishing.

This prospect gives a new significance to the Church Security Plan and gives the final but unneeded evidence of the inspiration which led President Grant to inaugurate that great and far-reaching movement. If that chaos shall come which these men fear, then those only will survive who shall extend the one to the other a mutual, brotherly, loving, unselfish help. In this view we may not believe we are at the end of the Security Plan; we are only at the beginning.

These men to whom I have referred bemoan with united voice this great world-wide tragedy which they feel they clearly foresee, but which they assert they have no power to avert. Indeed, one feels, rather than sees, that no human power can cope with and ward off this threatening cataclysm.

Reading together the Scriptures and the signs of the times, and remembering that the measure of time with God is not the measure of time with man, one cannot but consider whether we be not now in the very times foretold by the Savior in his great discourse on the Mount of Olives, and predicted by the prophets from most ancient times. Are not the anti-Christ's now walking the earth?

STRENGTH NEEDED TO MEET EMERGENCY

When we see how far beyond the reach of human mind and hand the world today has gone, when we calmly ponder and reflect upon the crumbling of human ideals and institutions no matter how sacred they have been heretofore held, and when we peer down into the unfathomable abyss into which man seems ready to plunge, unless in God's mercy he shall be drawn back, we do glimpse darkly and in broadest outline only, the working of those great infinite forces of right and wrong which had their birth, so far as we know, when Satan and his hosts were thrust

from heaven, and truth and falsehood began their millenniums of conflict for mastery. May the Lord give us strength to meet this test if it shall come.

PRECAUTIONARY MEASURES SUGGESTED

What may we as a people and as individuals do for ourselves to prepare to meet this oncoming disaster, which God in his wisdom may not turn aside from us?

First, and above and beyond everything else, let us live righteously, fearing God and keeping his commandments, that we may in part claim his blessing as of right, and not as of mercy only. Along this way only lies happiness and salvation. For the Lord has said:

Wherefore, fear not even unto death; for in this world your joy is not full. * * * *

Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul.

And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life." (Doctrine and Covenants 101:36-38.)

Let us avoid debt as we would avoid a plague; where we are now in debt let us get out of debt; if not today, then tomorrow.

Let us straitly and strictly live within our incomes, and save a little.

Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. You of small means put your money in foodstuffs and wearing apparel, not in stocks and bonds; you of large means will think you know how to care for yourselves, but I may venture to suggest that you do not speculate. Let every head of every household aim to own his own home, free from mortgage. Let every man who has a garden spot, garden it; every man who owns a farm, farm it.

Let us again clothe ourselves with these proved and sterling virtues—honesty, truthfulness, chastity, sobriety, temperance, industry and thrift; let us discard all covetousness and greed.

MAN MUST WORK

We must purge our hearts of the love of ease; we must put out from our lives the curse of idleness. God declared that mortal man should earn his bread by the sweat of his brow. That is the law of this world. In the past it has taxed our economic strength and system to keep the relatively very few idle rich. That task shows us that no great groups can be kept in idleness. It surely is not natural to believe that they may. People have been insufficiently fed and clad with every one working who was able to work. Why delude ourselves into thinking that a third of us may live in idleness and all of us be better off? If a third may be idle, and all be better off than now, then why not a half idle and increase the prosperity; and if half, why not two-thirds, and if two-thirds, then all of us idle and have every man a millionaire, and nobody working.

Furthermore, to provide by law that a third shall live off the two-

thirds, is to set up a legal slavery of the two-thirds who work. As one within the age of the proposed idle class, I protest with all the spirit and strength I possess against the infliction upon me of such a curse. May the Lord forbid that this shall come.

For the decrepit and infirm, from any cause, I have, we all have, the deepest sympathy, as also for those in distress from causes beyond their control. To all such we owe a sacred duty to help. God's law has always been "Thou shalt love thy neighbor as thy self." This we must do. But side by side with this law is that other law, declared from the beginning, that while man can work, he must work. These are the two great laws, the two fundamental principles behind the Church Security Plan. The aim of that plan is to put those two great truths into the lives of all of us.

May God give unto us the power always to see the truth. May he increase our faith day by day. May he enable us from hour to hour to live more nearly to him, to keep his commandments, to follow along the lines which he has marked out for us. May he give us wisdom to foresee and to vision the future. May he give us the strength and the power of the Spirit, to prepare for that future, whatever it may be. That these blessings may come to us, I ask in the name of Jesus Christ. Amen.

The Choir sang the hymn, "O My Father," Claudius Doty, soloist.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This morning as I listened to the sincere and earnest appeal made by President Grant to the people of the Church to obey the Word of Wisdom and other commandments of the Lord, I was reminded of a significant saying of Jesus recorded in the 7th chapter of Matthew. This afternoon I wish to associate this passage also with the warning and admonition given by President Clark:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock.

I commend this passage of the Savior to every Latter-day Saint, and trust that we may be not forgetful hearers, but doers of the word.

A number of these have come to my mind, each of which is worthy of consideration at this conference, but none seems to me to be more timely and of greater significance than respect for law. Our twelfth Article of Faith says:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

MORAL SENSE BASIS OF ALL SOCIAL LAW

Law, particularly in a democracy, is a system of social order established and enforced by society.

Divine law has its origin in Deity; social law sprang primarily from the moral sense of the community. In a democracy in which the will of the people is sovereign, law is successfully operative only to the extent that the moral sense of the community is in sympathy with it.

The three significant words used in the 12th Article of Faith express the proper attitude of the membership of the Church toward law. These words are—obey, honor and sustain.

The Article does not say we believe in submission to the law. Obedience implies a higher attitude than mere submission, for obedience has its root in good intent; submission may spring from selfishness or meanness of spirit. Though obedience and submission both imply restraint on one's own will, we are obedient only from a sense of right; submissive from a sense of necessity.

Honor expresses an act or attitude of an inferior towards a superior. When applied to things it is taken in the sense of holding in honor. Thus, in honoring the law, we look upon it as something which is above selfish desires or indulgences.

To sustain signifies to hold up; to keep from falling. To sustain the law, therefore, is to refrain from saying or doing anything which will weaken it or make it ineffective.

We obey law from a sense of right.

We honor law because of its necessity and strength to society.

We sustain law by keeping it in good repute.

One of the principal functions of religion is to develop a sense of confidence in man, and faith in God as the Father of men. If the Church (of Jesus Christ) cannot do these things, then it will have failed in fulfilling its divine destiny. However in efforts to establish confidence in man and social institutions, we must not shut from our minds certain unpleasant facts which tend to undermine confidence and disintegrate the very foundation upon which society is built.

DISRESPECT FOR LAW AMONG WORST OF EVILS

Disrespect for law is among the worst of such evils. It is regrettable that the United States today has the reputation of being one of the most lawless of nations. This unsavory reputation is attributed largely to the shattering during the World War of long-cherished ideals and the lowering of moral standards; and it is true that "the war was in every respect a vast school of demoralization." Every rule of morality, public and private, was openly infringed.

There are those who blame Prohibition for the wave of lawlessness that has been sweeping over the country, but since repeal, the illicit traffic in booze still continues unabated. Drunkenness is increasing, and so is the number of intoxicated drivers who imperil the lives of innocent people on the public highway. In the use of tobacco the law is flagrantly violated and dishonored.

Note the following: "Any person who sells, gives or furnishes any cigar, cigaret or tobacco in any form, or any opium or other narcotic in any form to any person under 21 years of age is guilty of a misdemeanor."

And again, "Any person under the age of 21 years who buys, accepts or has in his possession any cigar, cigaret or tobacco in any form, or any opium or any other narcotic in any form is guilty of a misdemeanor or shall be deemed a delinquent child as the case may be."

VIOLATIONS BODE ILL FOR SOCIETY

It augurs ill for society when in the face of such a law on the statute books, many high school boys from 15 to 19 years of age indulge openly in this pernicious habit. That such violations occur constantly in our own community none can deny.

Petty thefts, holdups, and robberies of various kinds and degrees are all too common.

Illegal possession of corporate property is a new menace. Millions of dollars are being lost to laborers, and bitter animosities engendered by sit-down strikes, a new weapon in the hands of unionism which may prove a boomerang to honest labor. If lawlessness or even disregard for the rights of employes on the part of employers is the cause of sit-down strikes, then the menace of such strife to the stability of society is only increased.

These things which I have merely named indicate the trend to disregard law and order. Of all crushing taxes that impede the economic recovery of the American people, the crime tax is the greatest. The cost of our crime has now reached the staggering sum of 13 billion dollars a year, an amount equal to the entire revenue of the United States. Every year twelve thousand persons are murdered, three thousand are kidnaped, 100,000 are assaulted, and fifty thousand are robbed.

America is a land of boasted liberty, but liberty may be either helpful or fatal according to the use made of it. Is it liberty when a group of men with threats of violence prevent an employer from entering his own property? No! Liberty is shackled and violence rules! "Liberty is an atmosphere of the higher life, and it is only by a slow and patient inward transformation that one becomes capable of breathing it."

MAN MUST BE MADE WORTHY OF LIBERTY

Liberty?—it is respect; liberty?—it is obedience to the inner law; and this law is neither the good pleasure of the mighty, nor the caprice of the crowd, but the high and impersonal rule before which those who govern are the first to bow the head. Shall liberty, then, be proscribed? No; but men must be made capable and worthy of it, otherwise public life becomes impossible, and the nation, undisciplined and unrestrained, goes on through license into the inextricable tangles of demagoguery."

Members of the Church of Jesus Christ of Latter-day Saints are explicitly enjoined to uphold the law. The Lord says in Section 58 of the Doctrine and Covenants, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

Reverence. Akin to the respect for law and a contributing factor

toward it is reverence for sacred things. It has been truly said that reverence is the noblest state in which a man can live in the world. If that is true, then irreverent man has a crudeness about him that is repellant. He is cynical, often sneering, and nearly always, iconoclastic.

RESPONSIBILITY TO TEACH CHILDREN REVERENCE, OBEDIENCE TO LAW

Reverence and obedience to law should begin at home. Indeed, too much emphasis cannot be laid upon the responsibility of parents to teach their children reverence for God in all things sacred, and to honor and uphold the law.

The true expression of reverence is found in the Saviour's admonition—"Love the Lord thy God with all thy might, mind and strength, and thy neighbour as thyself."

As a Church in our worshiping assemblies, we have much room for improvement in this regard. Stake officers, Bishops, Quorum Presidents, Auxiliary leaders should make a special effort to maintain more reverence during hours of worship. Children should be impressed with the inappropriateness of confusion and disorder in a worshiping assembly, and should be made to realize that it is the height of rudeness to leave service before dismissal. Young people who ignore such proprieties are two hundred and fifty years behind the times. They should have lived in colonial days when just to make sure that they stayed out the service, young men were locked in their pews by their superiors.

REVERENCE ON DECLINE AMONG MANY

Charles Edward Jefferson, the author of "The Character of Jesus," says:

We are not by nature or by training a reverent people. There are those who say we become less reverent as the years go on. The older people are constantly lamenting that they miss a certain beautiful respectfulness, a lovely reverence which were more common many years ago. There are wide areas of American society from which the spirit of reverence has been banished. Men and women in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life—they have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things.

He has come far down in the scale of being who in order to display his powers finds it necessary to ridicule those things which have been prized by all good men. When one enters the world of our present-day reformers he is impressed by the large number who lack the upward look. Many of these men are tremendously in earnest, they see the crying evils of the world; their sympathies are wide and their zeal is hot, but they have no sky above their heads. They aim to glorify no Father who is in Heaven. Some of them claim to admire the Man of Nazareth. They extol His character and His teachings. Yet strange to say, they do not imitate His reverence, or cast a single glance in the direction in which His eyes were always looking. One finds this lack of reverence even in the Church. In every community there are those who treat the house of God as they treat a street car, entering it and leaving it when they

please. Even habitual Church attendants often surprise and shock one by their irreverent behavior in the house of prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence.

WHAT LIES BEHIND DECADENCE OF REVERENCE?

Why is it that reverence is apparently in a state of decadence? Is it due to our improper reading? The press is constantly exploiting the sordid side of human nature, calling our attention to moral collapse and degradation, and it may be that our familiarity with vice in its varied forms is taking off the edge of our sensibility so that we no longer respond readily to the things which are noble and high. What has the stage to do—do you think—with our loss of reverence? It is lamentable that so large a proportion of plays move in that border-land which lies between decency and indecency. The openly immoral play cannot as yet be endured, but the play that is most popular is often a play which skirts the edges of the realms of the indecent. Theater audiences seem to like a sentence now and then which looks in the direction of the unclean, and to relish an occasional insinuation or remark which leads down to the mud. Our imagination may be so coarsened by the realism through which it travels as to lose the capacity for feeling the rapture of the sense of awe.

REVERENT PEOPLE LAW-ABIDING

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also.

I speak of Reverence in connection with obedience to law because a reverent person is law-abiding. No one can love God sincerely and harbor in his heart enmity for his fellow men. Enmity is sin and "who-soever committeth sin doth lawlessness; for sin is lawlessness."

Brethren and sisters, the time calls for Latter-day Saints everywhere to demonstrate by deeds as well as by words that we love God, revere sacred things and places, and obey, honor, and sustain the law. God help us in our efforts so to do, I pray in the name of Jesus Christ. Amen.

The Choir and the congregation sang the hymn, "O, Say, What is Truth?"

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I have been enjoying to the fullest extent the fine meetings of this General Conference. I bear witness that we have listened to servants of the Lord giving us instruction. They were inspired by him who is the Author of our being. Unselfish advice has been offered to us by those whom the Lord has called to teach.

Conditions in the world at the present time are a problem to me because of the diversity of interests that seem to be operating every-

where. Selfishness, jealousy and hatred have taken possession of the human family to a remarkable degree and warfare is in the air.

HELPED BY WISE COUNSELS

When I was a child I had great satisfaction in hearing those who addressed us in this building. As a youth I used to come quite regularly to the Sunday afternoon services held here and listen to the great choir and organ and to the instructions of the servants of the Lord. Most of those men have finished their work and passed to the other side, but from their wise counsels I received much that has helped me in my life to choose the better part, and to obtain happiness in the companionship of our Father's children.

I learned while young to revere those who have been called to direct us in this Church and have continued so to do.

It is only six months ago that sitting here with us was our beloved brother, Alonzo A. Hinckley. We did not know at that time that he was to leave us so soon. One by one, stalwarts who have given the best that was in their lives to encourage, uplift and bless us are called home to their reward. Others are raised up to take their places who are willing to carry on, and notwithstanding the responsibilities are great and the burdens heavy, men and women just as fine as the world has ever known have accepted the call to service in this Church, and many today are serving unselfishly for the blessings of our Father's children.

SCRIPTURE TEACHINGS APPROPRIATE TODAY

President Clark referred to the words of Jacob in the Book of Mormon. I feel to repeat a portion of what he read to us:

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, that I might rid my garments of your sins, I come up into the temple this day, that I might declare unto you the word of God.

I recommend that when you go home that you read the second chapter of Jacob, all of it, for it is full of excellent advice and counsel, and if Jacob had been speaking today it could have been no more appropriate. He realized the responsibility of his leadership among the people and had the courage to counsel them.

"We are living in a day when we must choose for ourselves as did one of old. Read what this prophet said to Israel in the 24th chapter of Joshua. Read it all. It is excellent advice to us today. In warning the people Joshua said, "Choose you this day whom ye will serve, * * * but as for me and my house, we will serve the Lord."

THE PURPOSE OF CONFERENCES

As I look into the faces of this great congregation of wonderful men and women and listen to the tuneful voices of these sons and daughters of the living God, and realize that we are all here in the house of the Lord to worship and to be instructed, not by man only but by

the inspiration of our Heavenly Father, who is the Author of our being, my soul is refreshed.

If we have come in the spirit of repentance and humility, we have a right to receive instruction that is necessary for our development. If we have come to worship with the prayer in our hearts, "Father in Heaven, teach us," we are entitled to receive the promise that he has made that "Where two or three are gathered together in my name, there am I in the midst of them."

We are here, not two or three, but a great multitude, privileged as are few of our Father's children in the world. We are living not only in the day in which he has spoken, but we are offered the opportunity to listen to the voices of men who receive his inspiration when they teach us. If therefore we fall into by and forbidden paths we will not be able to blame anybody but ourselves, because if we are teachable, if we are humble, if we are willing to do what the Lord would have us do, we have the information at hand, not only in the records that have been handed down to us by those who have given their lives that we might have the truth, but we also have the privilege of listening to the voices of living oracles who are as unselfish and faithful as those that we revere because of the records that they have left behind.

The adversary is not asleep. He is deceiving many and leading them to sin. Reference has been made to the fact that in our own community there are those who fail to appreciate their privileges. There are some who are teaching false doctrine; and some who are seeking to persuade men and women to violate the commandments of our Heavenly Father. There are those who pretend to be inspired and who would take the leadership of the people, if they were so permitted. Of course they are not capable to lead and in their own lives are living improperly, and the adversary is using them as tools by which others may be deceived.

THE PATH OF SAFETY

There is only one pathway of safety for me in this day and that is to follow those whom the Lord has appointed to lead. I may have my own ideas and opinions, I may set up my own judgment with reference to things, but I know that when my judgment conflicts with the teachings of those that the Lord has given to us to point the way, I should change my course. If I desire salvation I will follow the leaders that our Heavenly Father has given to us, as long as he sustains them.

If the members of this Church who find fault with the leaders of the Church and criticise those who are giving their very lives to bless and benefit us would only pause long enough to ask prayerfully, "Which of these teachers is it safe to follow?" they would have no difficulty in finding their right course and would sustain those whom the Lord sustains.

We are living in a day when we need humility, when we need charity, when we need patience, and we are living in a time when it is the privilege of every man and every woman to do great good by setting righteous examples.

I feel sad sometimes when I hear the unkind things that are spoken, not only of people in our Church, but of people in the world. Unkind things are not usually said under the inspiration of the Lord. The Spirit of the Lord is a spirit of kindness; it is a spirit of patience; it is a spirit of charity and love and forbearance and long suffering; and there are none of us who do not need all these virtues that are the result of the possession of the Spirit of our Heavenly Father.

KINDNESS TOWARDS THOSE WHO ERR

There are those who will make mistakes. There are those among us today that have gone astray, but they are the children of our Lord and he loves them. He has given to you and to me the right to go to them in kindness and love and with patience and with a desire to bless, seek to win them from the mistakes that they are making. It is not my privilege to judge some of these that have made mistakes and are still making mistakes, unless I am so called by reason of the authority that may be conferred upon me. But it is my privilege, if I see them doing the wrong thing, to in some way, if possible, turn them back into the pathway that leads to eternal life in the Celestial kingdom.

The Presidency of the Church have counseled us today. They are the representatives of our Heavenly Father, not only to this people, but they represent him to all the people of the earth. We would do well if we would magnify and honor these men he has placed at our head. They are men with human frailties, they will make mistakes, but if we will be as charitable to the mistakes that they make as we are to our own failures and mistakes, we will see their virtues as we see our own.

UNKIND CRITICISM UNBECOMING IN LATTER-DAY SAINTS

I stand here to plead with you, my brethren and sisters, not to permit words of criticism or of unkindness to pass your lips about those whom the Lord has called to lead us. Do not be found in the companionship of those who would belittle them or weaken their influence among the children of men. If you do, I can say to you that you will find yourselves in the power of the adversary. You will be influenced by him to go as far as possible from the pathway of truth, and if you do not repent you may find when it is too late that you have lost the "pearl of great price." Because of your selfishness and your blindness you will have been led away, and your loved ones who have given their very lives in order that you might enjoy the blessings of the Gospel of Jesus Christ will be sorrowing on the other side of the veil because of your weakness and your folly.

You know we are all tied together by the great work that is being done in the temples of our Father, where families that have not been united before are brought together by the power of the Holy Priesthood. The Lord intended that every one of his sons and daughters should have the opportunity to be blessed, not only here upon the earth, but to enjoy eternal blessings.

Think of the devotion and the faithfulness of those who day after day go into these temples and officiate for those who have passed to the other side, and know this that those who are on the other side are just as anxious about us. They are praying for us and for our success. They are pleading, in their own way, for their descendants, for their posterity who live upon the earth, many of whom, because they have been unwise, have been betrayed into fighting the Church and Kingdom of God and opposing those who are its leaders.

INFLUENCE OF HOME

Brethren and sisters, I plead with you that when you return to your home you see to it that your children are properly taught. Only a few days ago I saw a letter from a man who had probably lived half his life. In writing to his father he said: "Your consideration for your loved ones, your teaching of me, the examples that you set me, have been an inspiration for me to do what the Lord would have me do. I have felt in following in your footsteps I would be safe." That was a wise father, that was a blessed father, who could plant in the mind of his son such confidence. The son has lived much in the world, but because of the conduct of the father—at least he gave his father credit in his letter—because of the example set in his home, he is today one of the stalwarts of this Church. He can live in the world and keep the commandments of the Lord. His anxiety to do good was inspired by the home in which he lived. He did not discover selfishness in the home, but unselfishness. The parents were not anxious to get all that they could and hold it selfishly for their own, but they went about seeking those who needed them, encouraging and blessing them. All the talking in the world would not have put into that man's heart that which he has today, but it was the example that was set by his parents, by those who lived in the home in which he lived.

I have no doubt there are hundreds of men and women, thousands of them, perhaps, in the communities in which we live and in the world, who would say the same thing of the teachings of their fathers and their mothers. But I fear there are some of us who are influenced by the customs of the world and are obsessed with the idea that we have to follow the crowd regardless of what they believe or do. In that case our example will not be a blessing but may destroy the happiness of our children.

Permit me to direct your attention to chapter 8 of 1st Nephi in the Book of Mormon wherein the Lord showed to Lehi in a dream or vision the condition of the people of the world and the influences that did and would exist among them. A few would seek righteousness but the multitude would seek pleasure and unrighteousness. He saw an iron rod along a path that could be followed that would lead those who held to it into a place of safety and happiness. Those who held on to the iron rod—and they were the minority—found the tree of life. The majority went into a large and spacious building that was shown to Lehi as the abiding place of those who did not understand or would not receive the truth.

They failed to gain an inheritance of celestial glory. Lehi was desirous that his family should hold to the rod and join him at the tree of life, but he was shown that there were those in his own household that would not do so. Are we living such lives that those who follow our example will find the tree of life?

SAFETY IN LIVING THE GOSPEL

God has spoken. The Gospel of Jesus Christ, our Lord, is upon the earth, with power and authority. We live in the evening of the fulness of times. The world will soon be devastated with war and carnage, with plague and all the distresses that the Lord has promised unless they repent; but he has indicated that they will not repent, and distress must come.

You, my brethren and sisters, have been called out of the world. Opportunity has been offered to you to understand what we may expect and what we will receive if we are faithful and labor in kindness and love. Under the leadership of the best men and the best women that have lived upon the earth, Zion's sons and daughters are going forward, and if we will follow the advice and counsel that the Lord has given, our pathway will be one of happiness. It will be a pathway, perhaps not of ease and comfort always, but in the end it will terminate in the presence of our Heavenly Father, and glory, immortality and eternal lives will be our portion.

Is it worth the effort? Shall we close our eyes and in carelessness and indifference follow the crowd, or shall we hold to the iron rod, looking forward and upward, determined that we will earn the better part, and in the end receive the welcome of our Father, Well done, my good and faithful son, my good and faithful daughter; enter into your rest?

I am grateful for my membership in this Church and am thankful for all the blessings that are mine. I appreciate the brethren with whom I associate, and am thankful for you, my brethren and sisters, with whom I mingle in the Church, for your fine fellowship and for the wonderful kindness that you manifest as we minister among you.

SET HOMES IN ORDER

I pray that you may have wisdom to set your own homes in order today, not delaying. Set them in order while there is yet time. Call your families about you, and if you have failed in the past to give them an understanding of the purposes of life and a knowledge of the Gospel of our Lord, do it now, for I say to you as a servant of the Lord, they need it now and they will need it from now on.

I pray that the Lord will help us, that he will give us patience and love for our fellows, that we may be worthy of the high calling that has come to us as his servants, holding his Holy Priesthood, or as his daughters, blessed with knowledge such as women in the world do not possess. That we may be worthy of his continued favor and love one another, as he has commanded us to do, I humbly pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

We are living in a rapidly changing world. The old is giving way to the new. We have new thoughts and feelings, new ways of doing and living. So rapid are the changes that many of us are more or less dazed and in danger of being swept off our feet. In a sense there is a confusion of tongues—certainly a confusion of plans, teachings, remedies, panaceas and whatnots. Some people are beginning to lose their anchorage and drift out into tempestuous seas without chart or rudder. In thus speaking I have in mind tendencies of the times, exhibited by many people. To what extent our people are affected by these things I do not know. I would like to believe that all of us deeply cherish our heritage of truth and stand immovable for the fundamental principles and doctrines that have characterized our Church from the beginning.

TIME CANNOT CHANGE FUNDAMENTALS

Fourteen months ago I was asked by a very intelligent lady in London what the characteristic doctrines of Mormonism are. I recited some of the Articles of Faith. Her reply was that most of these could not be characteristic for she knew non-Mormons who believed many, if not all, of these Articles, though, she admitted, there might be some differences in detail. I answered we certainly have some major characteristic beliefs. What are they, do you say? They constitute the chief features of our message to the world. And however rapid the changes of the times in this or in future generations these major characteristics will always remain fundamentals in our religious faith. Time cannot change or efface them. What are some of these?

THE FIRST VISION A REALITY

The first one that I shall name is a belief in the divinity of Joseph Smith's call to set up Christ's authorized Church in this dispensation. We believe in the reality of his first great vision, wherein he saw the Father and the Son, heard their voices, and received messages from them. In this miraculous vision he learned that these two heavenly Beings are separate and distinct personalities in whose form man is made, thus confirming the teaching of Genesis that God created man in his own image.

From that moment Joseph's ideas relative to the persons of the Father and the Son were correct and definite, and he taught them with convincing certainty, thus restoring to the world long lost precious truths. Their persons are limited in form to the bodies they occupy and are not diffused as an essence or shapeless entities throughout the immensity of space. They are real, living, glorified Personages. They had actually answered his earnest but simple prayer. He knew that they lived, for he had both seen and heard them. This definite knowledge of the personality of God had been lost to the world and with it a solid basis upon which faith could be built.

RESURRECTED BEINGS APPEAR

But further exceedingly important knowledge was later given to the Prophet. The Angel Moroni appeared to him. Who was Moroni? A tangible, resurrected personage who had lived upon the American continent about fourteen hundred years before. Moroni could be resurrected because Christ had previously been resurrected, breaking the bonds of death and thus achieving a victory over the grave not only for himself but for all the human family. The reality of a bodily resurrection is a fact which became known to the youthful Prophet.

This knowledge was made doubly certain when the resurrected John the Baptist appeared to Joseph Smith and Oliver Cowdery May 15, 1829, and ordained them to the Aaronic priesthood. Both of these young men thus learned that tangible, resurrected beings live in the heavens.

The Baptist came as a messenger from God in answer to fervent prayer. Knowledge is obtained by various means, one of which is by the exercise of faith resulting in divine revelation. So the Prophet Joseph became wiser than all the learned divines of his day, getting abundant absolute knowledge from God through the visitations of several heavenly personages, including the Father and the Son, and also through numerous revelations. His knowledge was pure truth, for he was taught from on high. His teachings were therefore free from false notions.

AUTHORITY RESTORED

Upon him and Oliver was bestowed the holy Priesthood through the laying on of hands of qualified personages sent from the throne of God. Thus the authority to act for and in the name of Christ was again restored to the earth and the Prophet was commissioned to set up Christ's own Church. He energetically went about doing this work. Now while there had been teachers and reformers before Joseph's day who were doubtless more or less inspired, getting glimpses of gospel truths, none of them had received the Priesthood. Hence while their work and sacrifices were necessary to establish religious tolerance sufficient for the coming of the Prophet, none of them could organize Christ's Church, due to a lack of authority. This is a vital point and one on which we cannot compromise.

We are willing to bless any non-Mormon man or organization for the good he or it may do. But this must not imply that we are ready to grant that what is done by any others, however great the good, is accomplished in the authority of the Priesthood. In fact we hold otherwise. Priesthood is a characteristic of Christ's Church and of none other.

THE BOOK OF MORMON A PHYSICAL EVIDENCE

Another outstanding characteristic of our Faith is a belief in the divine authenticity of the Book of Mormon. I have many times said this book is perhaps the best physical evidence we can offer to the world of the divinity of the Prophet's call. With us this sacred volume is the

most remarkable book in print today. It came forth through the miraculous manifestation of God's power. This claim is made for no other book in the English language. And though the Book of Mormon has been ridiculed and various hypotheses advanced to explain it, none of these has stood the test of investigation, hence has gone into discard. The truth is the Book perhaps stands more unimpeachable today than it has ever stood before. Further, countless thousands who have read the Book in the way suggested in the 10th chapter of Moroni have solemnly testified that they know the Book is of divine origin. God revealed this truth to them. There was no other way for them to get a testimony of its divinity.

FAITH A GIFT

The truth of this sacred Book is another fact that admits of no compromise. Yet we do not quarrel with honest doubters who do not believe in the divinity of this Book. But we are sorry for their unbelief, recognizing that faith is a gift of God, withheld from everyone who does not fulfil the conditions necessary to have faith. The Prophet Joseph tells us in section 130, Doctrine and Covenants: "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God it is by obedience to that law upon which it is predicated." This states a great law that applies not only to the spiritual world but to the material world as well. Should we not be very grateful to our Father that he has given us faith to believe? Not boastfully but very humbly and in deep gratitude we accept the gift of faith as a special favor of the God we worship.

GOSPEL TEACHES UNIVERSAL SALVATION

Another very important and highly distinguishing feature of Mormonism is the doctrine of the universality of the plan of salvation—of the saving and redeeming power of Jesus Christ. The fact that the doctrine of salvation for the dead is a part of Mormonism is a powerful evidence that Joseph Smith was called of God and commissioned to restore to earth the Gospel of Jesus Christ in its plainness and fulness. Among all the scholars and teachers of religion in this and past generations, where can you find outside of this Church any one who understood or understands the significance of the Apostle Paul's question, "Else what shall they do which are baptized for the dead, if the dead rise not at all"? Or, of Peter's statement, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

During the winter of 1935-36 there was a series of weekly addresses on religion delivered in London over the radio. Most of the addresses were printed in the *Listener*, a weekly magazine published by the British Broadcasting Corporation. The magazine printed letters in its forum columns commenting on the addresses. Many of the letters declared Christianity, as the reverend doctors taught it, could not be true for it pictured

God as wholly unjust and unfair. To be saved, a confession of Christ in this life was necessary, the preachers taught. Yet the vast majority of the human family now dead, and many millions of people now living had never even heard the name of Jesus Christ. Why, the writers asked, should all of these be damned through no fault of their own? Can there be a loving and just God who would do a thing so manifestly unfair and monstrous as this? No! the letter writers said.

But the glorious doctrine of salvation for the dead makes everything clear. It reveals God's all-comprehending love for his children, and shows him to be a wise, just and merciful Father. But the Christian ministry knew nothing of this beautiful doctrine. Where did Joseph Smith learn it? From his divine teachers and the revelations of God. There was no other source from which he could have learned it. Of this wonderful doctrine he knew more than the rest of all the world combined. Was he a prophet of God? Who can make an open-minded, thorough study of the character and teachings of the Prophet and deny his divine inspiration?

God is the Father of the spirits of all men. Not one of them will be denied the privilege of accepting of their Savior, Jesus Christ. Every one born into mortality will have a chance to hear the Gospel in this life or in the life to come—in the spirit world beyond the grave. Death is only a separation of the spirit and the body. The latter returns to dust and the former to the spirit world to await the time when it will reunite with the body, for the resurrection will be universal and will eventually come to every one born into mortality—unto both the just and the unjust. Not one will be denied. How beautiful and marvelous the plan!

ACTIVITY IN THE SPIRIT WORLD

In the spirit world there is great activity. The Elders of this Church who have gone thither are very busy preaching to those who once lived in mortality. Even during the brief period when the body of Jesus lay in the tomb the Master was not idle. "Today," he said to the thief dying nearby on a cross, "shalt thou be with me in paradise"—a place in the spirit world, but not heaven as we commonly understand the term. The Apostle Peter gives us light on this point when he wrote of Christ's whereabouts while his body lay in the tomb: "He went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Is it not probable that very many more of God's children are today hearing and accepting the Gospel in the spirit world than they are doing here on earth? During the year 1935 ten thousand names were sent to our temples from Germany for ordinance work. And all our temples are busily engaged in doing vicarious work for the dead. This work will continue with an ever-increasing rate. More and more temples will be built and will be kept fully employed. The great doctrine of salvation for the dead is one of the most outstanding and characteristic of Mormonism and helps to stamp Joseph Smith as the greatest prophet who ever

lived on earth, excepting only Jesus Christ himself. Will the world not yet say there is no exaggeration in this statement? Very likely. For the world, at the moment indifferent to any religious propaganda, will show an increasing interest in the message of Mormonism. This is not said in boasting. It is only an indication of what will surely come.

THE LAST DISPENSATION

Now, among other things the Prophet Joseph taught was that he inaugurated the last dispensation, the dispensation of the fulness of times; that God had set up his Church for the last time; that it would not be taken away or given to another people. These ideas, like salvation for the dead and many others, were not Joseph's. They did not originate with him. They came through messengers and revelations from heaven; and therein lies their vast implications.

INSPIRATION CONTINUES WITH LEADERS OF THE CHURCH

The Prophet and his brother, the Patriarch, were martyred. Their enemies hoped and believed that the Church would fall with its leaders. How greatly they were disappointed. They had forgotten that new strength to a religious cause always springs from the blood of its martyrs. Brigham Young, the rightful successor to Joseph, became the new prophet and leader. The Church was not born to die. God had so spoken. It should continue and grow until it filled the whole earth. The mantle of Joseph had fallen upon Brigham and in turn successively upon John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant, where it now rests. In his turn each of these was sustained by Jesus Christ and the faithful members of his Church as prophet, seer and revelator and as president of the Church. Faithfully and to the very best of all his strength each of these brethren has served in the position to which God and the Church membership called him. The single purpose of each one has been to guide the Church as Christ directs through inspiration and to function for the good of the people. President Grant is faithful and loyal to this purpose. Can any faithful member of the Church point to one single thing that President Grant has said or done that is not in harmony with this lofty purpose?

A WARNING OF DANGERS AHEAD

Brethren and sisters, the times through which we have been passing have indeed been trying to most of our people. And I am sorry that trying times are still ahead. The sure word of prophecy and the signs of the times do not permit me to believe otherwise. We shall not have the peace and security we so greatly desire until we repent of our sins, turn to the Lord in real sincerity, and deal righteously with all men in all our relations with them.

In conclusion I want to call attention to the fact that many winds of doctrine—social, economic, political—are blowing among the people. Individuals, ambitious for position and power, employing all kinds of propa-

ganda, are and will continue to be busy among the people to win their support. Such things are not new. They have long existed and have been particularly prominent in periods of great distress and chaos. And they are especially dangerous in countries ruled by democratic forms of government. The dictatorships of Europe were born of the distresses of the people. Orderly government in these countries was secured at the price of individual liberty. There the state is everything, the individual only the tiniest cog in a gigantic machine.

Dangers ominously threaten in this great country of ours. Our government had one great test—the Civil War of the sixties. It will have other tests. But it will triumph so long as the people remain true to their heritage and maintain the ideals of liberty and justice set up by the fathers of our country.

DIVINE GUIDANCE NECESSARY

What would I have the Latter-day Saints do? Just this: Remain calm; do not be carried away by prejudiced and emotional appeals. Use your intelligence and try to be wise in all things. Carefully and prayerfully consider and study every new proposition. Look for the real motives behind propaganda and agitators. Make yourselves worthy of and seek for divine guidance in all of your affairs. Keep your eyes upon God's prophet, the head of the Church, and be faithful and true to the covenants you have made with one another and with God. There is safety in doing these things. May the Lord give all of us wisdom and strength to do them, I pray in Christ's name. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Logan Temple

Brethren and sisters, I am grateful beyond my power to express for the privilege that is mine in standing before you to bear my testimony to the divinity of this great and mighty work. I appreciate the things that have been said to us by the Presidency of our Church and those who have spoken to us during this Conference. There is absolutely no question as to the truth that has been presented to us here this day.

I believe with all my soul that if you and I can follow the instructions that have been given to us, we will come nearer to our Heavenly Father.

I believe also that if we pray more earnestly day by day, we will receive the spirit of light, and of wisdom, and also that sustaining power to uphold and support those who have been placed in authority to lead and direct the affairs of the Church in this day and time.

I believe with all my soul in that quality of prayer that brings us in close contact with our Heavenly Father. May I say there is a believing faith; there is also a knowing faith. Perhaps we should differentiate between the two. This knowing faith comes to us through our devotion to God our Eternal Father as we approach him, not only in our family prayers, but in the silent hours of life when we come to him alone, when we unfold what is in our hearts and invite him into our confidence, and

have him know and understand that we love his work and those who have been called to preside over us.

The quality of prayer that is most useful to any of us is that quality that develops the finest there is in human life, that brings us into fellowship with God and our fellowman, that develops within us that absolute faith that is so necessary in order to retain and obtain the light of truth, which of course is a testimony of the Gospel.

Any one who is earnest and sincere in his or her prayers cannot in any way mistake the meaning of what was said to us by our beloved President this morning, when he impressed us with the thought that if we observe and keep these commandments that God has given us by the revelations through the instrumentality of the Prophet Joseph Smith, we will retain our fellowship and our knowing faith, that faith that gives us the absolute assurance that this is indeed God's work. President Grant, not so long ago, made this impressive statement: "Let us gather faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who has joined this Church and attended his or her sacrament meetings, partaking of the sacrament in remembrance of the suffering of our Savior and his death, who was honest in the payment of his or her tithing, who divided with the Lord as perfectly as he would ask the Lord to divide with them if they were making up an account, who has kept the Word of Wisdom—I have never known of such a person to lose his or her faith." This is indeed a marvelous measuring tape.

There are many things, I am sure, that have come into your minds and into my mind this day, as we have been confronted, not only with the great things that have been said, but the realities of these things and the sincerity in which they have been called to our attention. Indeed we have been made to feel the divine and powerful leadership of our President and of the Authorities of the Church. It seems to me therefore, my dear brethren and sisters, that the obligation resting upon you and me, as Latter-day Saints, should carry the spirit of humility to seek our Heavenly Father for his sustaining power, that we might be able to retain this testimony concerning the divinity of this work, and uphold and sustain those who are placed in authority over us. They are men of God.

I desire to bear my testimony concerning the divinity of this work. I know, as I know that I breathe the breath of life, that God lives, that Jesus is the Christ, and that Joseph Smith was the instrumentality through which God operated in bringing to pass the restoration of the saving graces of the Gospel of our Lord and Master, Jesus Christ.

I am grateful beyond words for the great blessings that have come to me in the various calls that I have had, from time to time, in lifting my voice in the defense of this great work in many lands and in many climes. I am grateful now for the privilege I have in presiding over one of the temples of God, in witnessing the faith of the many people who come to officiate for their kindred dead, who feel the relationship that belongs to the Gospel of our Father in Heaven, to know of a surety that

this is a reality, that our dead can be saved through our faithfulness in the discharge of that obligation by officiating for them.

May God bless us with the spirit of appreciation. May we be humble and prayerful. May we find ourselves always in full fellowship and harmony, exercising that consideration, that kindness, the spirit of the Gospel toward all with whom we associate and come in contact, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer, Amen.

An anthem, "Praise to the Lord" (Christensen) was sung by the Choir.

Elder James Brown, Jr., President of the Woodruff Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a. m. Monday, April 5.

SECOND DAY

MORNING MEETING

The Conference reconvened Monday morning, April 5, at 10 o'clock a. m.

The congregation sang the hymn, "How Firm a Foundation."

Elder Mark W. Cram, President of the Sacramento Stake, offered the invocation.

A vocal solo, "Come Ye Blessed," was sung by Sister Jessie Evans.

PRESIDENT HEBER J. GRANT

We have decided not to call on all the mission presidents to speak at this Conference, and we may not call on all the General Authorities. We have tried and tried in vain to include all the people from whom we would like to hear, but we have not the time to hear from them all unless we should finally conclude, in years to come, that we should have four days of Conference instead of three days.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

My brethren and sisters: It can never become a commonplace to speak in this historic tabernacle, nor in this presence. We are living a long way from home. We miss the mountains, the people and the tabernacle. The generation of men who laid out this city, erected this temple, and builded this house, built far better than they knew. I do not think there is another place in this broad land that people look to with more interest than they do this Temple Block. Whether they belong to our faith or not there is something that radiates from here that interests and satisfies them.

On November 28, last, President Grant arrived in Chicago to organize the 118th Stake of Zion. He was received with great respect. The organization of the Stake was effected on Sunday, November 29. This was an additional confirmation of the fact that the Church is moving forward on many fronts. It visions a world-wide establishment. Its benefits and blessings are not limited to any people or to any location. It can serve the people of Chicago and California, of New York and Hawaii, just as efficiently as it can serve the people of Utah. It can help those that dwell upon the Islands just as effectively and well as those who live upon the continents of the earth. Mormonism is just as strong to save the people east of the Rocky Mountains as it is those west of the Rocky Mountains. No matter how far flung its Stakes, how wide the territory which it covers, how numerically great and strong it may become, it has the divine genius of reaching the individual, of lifting him up; of filling his heart with hope, and inspiring him to great endeavor. The humblest Saint living in the remotest corner of the land may know that the Gospel is true, with the same assurance that the Saint who lives under the shadows of the Temple may know it.

Men frequently comment upon the marvelous organization of which we are a part. They not only comment upon it, but they have tried to copy it, but they cannot make it work. It is not a man-made institution. It is of divine origin. The Almighty accomplishes his purposes through men. They are his agents. He clothes them with the holy Priesthood which is the strength of the Church, the source of authority. Referring to this Priesthood—I was deeply impressed with what the President said yesterday. All my life I have read or listened to the other people read the 121st section of the Doctrine and Covenants. The President said that this great revelation was given to the Prophet Joseph Smith while he was a prisoner in Liberty Jail, Missouri. No mortal man ever gave to the world a better plan for the government of men than is contained in this revelation. It declares, "The powers of the Priesthood are inseparably connected with the powers of Heaven." Think of it—as powerful as this Priesthood is, as mighty as it is to save, it can only be exercised upon the principles of righteousness. No matter who the man is who bears this Priesthood nor the circumstances under which it is exercised—to be effective it must be exercised in harmony with the powers of Heaven.

Yes, the Church is moving forward on many fronts and no one need be alarmed over its growth nor apprehensive about its motives, for all its purposes are beneficent and its objectives are righteous. It is more than an intelligent plan for the betterment of the world, it is an institution inspired of the Almighty through which he will work out his purposes.

Every missionary bears this testimony and I want to testify that the Almighty has set his hand for the last time to establish his work upon the earth and that it shall never be thrown down and given to another people, that it shall roll forth until it fills the whole earth—He has so declared it. His power permeates this great work and in his own due time and in his own appointed way he will make it victorious in the

earth. Every man clothed with divine authority should walk in humility before his Maker.

A missionary's voice in this world is a very small voice. The discourses which he delivers are not so convincing as the life which he lives. God be praised for this great system of building character in men and boys. May he help those who have been commissioned to bear his message to the world, I pray in the name of Jesus, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

If I could say anything that would contribute to a larger appreciation of the Priesthood of our Church I would be grateful indeed. I can scarcely hope to add a new thought about it. It is an old principle of our religion and all religions and it is a common subject of discourse. Because it is old, however, and because it is common, it is not stale nor trite and it is not cheap.

THE PRIESTHOOD DEFINED

The Priesthood is a priceless thing. It cannot be bought; it cannot be sold,—at least not for considerations that are monetary. Its values are measured in terms of benefaction and blessing. While it is essentially spiritual in nature and essence, the results which flow from its use and administration are often temporal and material. It is at once the key to the "mysteries of Godliness" and the power and authority underlying the ecclesiastical organization of God's work in the world. It is everlasting in duration. It existed before the foundations of the earth were laid and will endure eternally. In its last analysis it is the enduring, perpetual power of the Gods,—that is, Elohim; the power by which worlds have been and will be created; the power by which all everlasting covenants and conditions are established and perpetuated; the power and the only power which gives warrant and convincing assurance for the fulfilment of the highest and noblest aspirations of the human family.

The Priesthood is usually simply defined as "the power of God delegated to man." This definition, I think, is accurate. But for practical purposes I like to define the Priesthood in terms of service and I frequently call it "the perfect plan of service." I do so because it seems to me that it is only through the utilization of the divine power conferred on men that they may ever hope to realize the full import and vitality of this endowment. It is an instrument of service. Its uses and purposes are all defined in terms of service and the man who fails to use it is apt to lose it, for we are plainly told by revelation that he who neglects it "shall not be counted worthy to stand."

ACTIVITY REQUIRED

The Priesthood is not static and a man's ordination to it is not a static investiture. There may be some men, however, who so regard it, for they seem to be so smug and content with their ordinations.

I can well imagine such a man going into the presence of the great Eternal Judge and saying in substance, "While I was on earth I was a High Priest. I come now to claim the reward of a High Priest." I think it is not difficult to suppose what may be his answer. He will likely be met with such questions as these, "What did you do when you were a High Priest? How did you use this great power which you held? Whom did you bless with it?" Upon his reply to such interrogatories as these will his reward be predicated.

PRIESTHOOD COMPARED WITH A STREAM

I have sometimes compared the powers of the Priesthood bestowed on men with the waters that flow from our mountains down into the valleys below, as those waters are controlled and regulated by the law of irrigation which prevails in our western states. An early settler might have diverted from its natural channel the whole of a mountain stream upon lands which he occupied and thereby set up a claim of right and ownership to the entire flow, but the law said, "No, you cannot have the whole stream. You may have only so much of it as you can put to beneficial use in the culture and production of crops on your land,—no more." Is it not so with the great stream of power that flows from the fountain-head of God down to his servants in the earth? Can anyone claim the right to more of that power than he uses wisely and well for the blessing of his fellowmen? I think not and I believe that if he indulges such a hope he will be disappointed.

A PERFECT PLAN OF SERVICE

But the Priesthood is not only *a* plan of service, it is *the perfect* plan of service. All worthy service is commendable. The man who builds my house to shelter my family from the storms and the elements merits my approbation and gratitude. I am indebted to the man who tills the soil, for food and bodily sustenance. To the scientists, the inventors, the skilled artisans and mechanics and the captains of industry, we owe lasting praise and thanksgiving for innumerable comforts and conveniences that make life easy and desirable. The artists of the world have gratified our inner craving for expression of beauty in tender and lofty sentiment in art, music, literature and idealism.

How grateful we are for all these benefactions! We almost worship the modern medical man who, with patiently developed skill and large scientific knowledge, is able to relieve our bodily distresses, mend our broken bones, and set us up in health and vigor. We venerate our statesmen and cheer to the echo the heroes of our society.

But, who of all these, who serve so well and so nobly the interests of the human family, can do for me a service that in real vitality, in everlasting benefit, is comparable to that performed by a humble Elder in the Church who takes me into the waters of baptism and raising his hand to high heaven, truly says, "Having been commissioned of the Lord Jesus Christ, I baptize you in the name of the Father and the Son and the Holy Ghost." What service is there that man can give which

approaches in importance and eternal beneficence the laying on of the hands of the Priesthood and the utterance of those divine words "Receive ye the Holy Ghost" and "be confirmed a member of the Church of Christ"?

So I pronounce the Priesthood "the perfect plan of service" because through its administration and offices our lives are eternally blessed. Not only is it essential for our induction into the Church and fold of Christ but is it of constant application. We use it in the blessing of our sick, to relieve suffering, physical, mental and spiritual; for the encouragement and direction of our officers and missionaries as they are set apart for their respective duties in the Church; for the blessing and naming of little children; for the administration of the Sacrament of the Lord's Supper in the partaking of which we continue frequently to renew our covenants with the Savior; in the ordination of men and boys to offices in the Priesthood which are so widely distributed in our Church; and lastly and perhaps more importantly than any of the items I have mentioned, in the carrying forward of our temple work which is so unique in the world of religion and so distinctly a product of latter-day revelation in which, through the authority of the holy Priesthood, vicarious work is done for kindred dead, transcendently beautiful ceremonies and ordinances are performed for the holy, eternal, celestial marriage of man and wife, for the sealing of children to parents, for the establishment of eternal bonds and covenants as an endowment of men and women by which they make preparation to come back into the presence of God the Father and His Son, Jesus Christ.

I said the Priesthood is widely distributed in our Church. There are 180,000 men and boys who hold it. The boys have what is termed the lesser or Aaronic Priesthood. The men are ordained to the higher or Melchizedek Priesthood. Within these orders of Priesthood several offices are designated by revelation and the duties thereof prescribed. The men and boys are divided into quorums or groups in numbers conveniently designated for the establishment of fraternal relations and the accomplishment of service in the Church.

THE PRIESTHOOD IN THE HOME

Every man is made a better man by reason of his membership in one of these quorums and by reason of his ordination to the Priesthood. A man with the Priesthood is a better father and husband than he would otherwise be; that is, if he appreciates and uses the powers conferred upon him. He presides over his household in dignity and love. He wins the respect of his wife and children by his constant solicitation, not only for their temporal but for their spiritual welfare also. Children in a home presided over by the Priesthood do not flippantly and disrespectfully refer to their father as "the old man" or their mother as "the old woman." The very nature of the government of the Priesthood precludes such impropriety. A wife does not begrudge a man of the Priesthood his position as head of the household. She honors him as such and teaches her children to do likewise, for she well understands not only what the

Priesthood means to her husband but what it means to her too. She knows that if she sustains her husband in his Priesthood calling she has assurance of exaltation with him, and she knows moreover that if he is true to his Priesthood he will always be kind and faithful and righteous. I feel sure that if we could have more of the authority and influence of the Priesthood in the homes of the land we should have infinitely less disrespect for law and order and the established institutions of society than we now see about us everywhere.

The man of the Priesthood is a better citizen and a better neighbor than he would be without it. Holding authority himself, he is constrained to respect authority. Being a part of the government of God, he sustains all governments. His life is dedicated to service. He must be a good neighbor, serving the needs of those about him.

The man of the Priesthood loves knowledge and education. He is taught that "the glory of God is intelligence," that "man cannot be saved in ignorance," and that knowledge is power. He is enjoined to teach truth and righteousness and he knows that he cannot teach unless he learns.

HUMILITY AND INTEGRITY

While the Priesthood is a principle of force and action it nevertheless makes a man humble. The realization of the responsibility it entails,—this partnership with God in the exercise of His power, and the very nature of the grant itself tends to subdue natural human egotism. When one blesses the sick he knows that it would be futile to rely on his own talent, his own influence, or fine words in the presence of distress and suffering and the imminence of death. His native powers seem as nothing. He realizes that it is only through faith and with a pure heart that he can pronounce, with a power superior to his human faculties, a blessing that will be efficacious.

Those who bear the Priesthood know too that their lives must be consistent with the divine commission which has come to them. No man can lie, steal, malign his neighbor or pollute his body with poisons and defile himself with sin and expect the stream of God's power to flow through him. The holding of the Priesthood stimulates a man more than anything I know to conform his life to the standards and attributes of the Master whose authorized representative he is.

PRIESTHOOD FROM DIVINE SOURCE

And it is true that a man who has been properly ordained to the Priesthood in the Church of Jesus Christ of Latter-day Saints is an authorized and duly accredited representative of the Lord Jesus Christ. To many, no doubt, this appears as a bold and highly presumptuous statement to make. But it is a fact substantiated by creditable evidence. I am not infrequently asked, particularly by those whom I ordain, as to the derivation or lineage of my Priesthood. I reply by setting forth four steps only: I was ordained by President Joseph F. Smith, he by President

Brigham Young, Brigham Young by the Three Witnesses, one of whom, Oliver Cowdery, was ordained by the angelic ministers, Peter, James and John at the beginning of this dispensation. So the authority of the Priesthood which we bear is proximate to the divine source from which it emanates. Neither its origin nor its descent is beclouded and obscured in remote antiquity by equivocal and doubtful beginnings and transfers. Living witnesses or the recorded testimony of those who have recently passed away attest the validity of each act and event which has brought to us this delegation of divine power.

Not only are we able to establish the legality of our credentials to participate in this great work but in addition thereto, I feel sure that the experience of our people with the powers of the Priesthood, extending now for more than a century of time, furnish irrefutable proof of the genuineness and divine nature of the powers which have been exercised. Spiritual manifestations and temporal blessings derived through the Priesthood have been altogether too numerous to estimate or recount. Under the Priesthood the Church was set up by a young man unlearned in the things of the world. Its marvelous organization, its procedure and practices, its ordinances and ceremonies and its incomparably beautiful and uplifting interpretation of the Gospel of Jesus Christ are all attributable directly to the powers of the holy Priesthood. Even its temporal successes and those of its members, the migrations of the people and their establishment in different sections of the earth are due to the inspired direction of the Priesthood of the Church. So that, if you ask any man who has had experience with the Church or knows its history what one thing it is that more definitely distinguishes our people from any other group and what one thing is most accountable for all our successes and achievements, he will readily respond: the Priesthood of the Church of Christ.

ATTRIBUTES OF PRIESTHOOD

I wish all the world would come to understand the real essence and inner nature of this precious power. I fear that there are too many who look upon it as autocratic, compulsory and dictatorial. The Lord has set forth its nature and constitution in a revelation, which, it seems to me, more nearly breathes the true, kind, loving, considerate, merciful and righteous spirit of Christ than anything we have on record. I will not quote it here because you are all familiar with it. You well know how it enjoins humility, "long suffering, gentleness and meekness and love unfeigned" upon those who minister with the Priesthood, warning against any compulsion, unrighteousness and ulterior motives and advocating methods only of kindness and persuasion.

Knowing the attributes of the Priesthood as we do, we do not fear it. Our unanimity of thought and action in response to its suggestions or nominations is not constrained upon us by domination and coercion. It is but the natural product of our accord with the wisdom and the inspiration of our leaders and the persuasion of righteousness and truth. We who give our allegiance to the Priesthood are not slaves and puppets,

we are free, and the more perfectly we yield to the doctrines and the dominion of the Priesthood, the more unanimous we become in its support. It is the truth that makes one free. Error is bondage.

Very often things that are common come to be regarded as cheap. If gold were as common as clay it might not be the standard of values in the world. I fear that in some instances and with some people the extensive and common bestowal of the Priesthood upon the men and boys of our Church tends to lessen respect and deference for it. Being easy of acquirement, its value is sometimes deprecated.

This is a great and serious mistake. In the first place the Priesthood has not been easy of acquisition in this or any other dispensation when it has been in the earth. Those who acquired it in the beginning of our Church and those who have preserved it and passed it on as a heritage to this generation suffered for it and endured trials, tribulations and even death that it might be established and preserved. In the second place, it is not common among the peoples of the world. If all of our men and boys who bear it were to be distributed among the people of the world there would be but one in every ten thousand of the world's population who would hold the Priesthood of the living God. If such a distribution were actual, I have an idea that no man would look upon his Priesthood as being common or cheap.

ADMONITION TO BE TRUE

So I say: men of the Priesthood, be true. Use the power that God has given you. Bless your fellowmen with it. It will save you and it will save the world.

And to the sisters may I say: support your husbands in God's work. Encourage them and commend them in the performance of their duties. It is not always easy for a tired wife to forego the help and companionship of her husband in the evening when she needs his assistance and his comfort in the care of the family. It is a real sacrifice to have him go to his duties in the Priesthood. But urge him to go; you will never regret it; your sacrifice will be rewarded.

I wish I could say something about the quorums of the Priesthood, those divinely appointed organizations which are designed to promote and conserve the education, the brotherhood and the service of the members, but time will not permit. I must close.

In closing, I offer my personal testimony. I do so with some hesitation because my personal conviction seems so private and so sacred to me. I am constrained to do it by the hope that the assurance which has so blessed my own life may bless the lives of others.

A STRONG TESTIMONY

I know with a conviction that satisfies every knowing faculty that I possess, that the Priesthood of God is real and genuine, that it is a vital essence of force and power. I have felt its influence; I have been consciously aware of its passing from me as I have laid my hands on the

heads of others in the administration of its kindly offices. I have seen its effect. I know that it is more than a name and a symbolism. I prize it above all earthly possessions. I look upon it as the key to all the happiness and joy and glory for which I aspire and I would rather lose anything else that has ever come into my life than to lose my Priesthood.

I humbly pray that I may prove in some measure worthy to hold and exercise the divine power which, in the providence of God, has come to me, and that I may be worthy of the association which I have been so highly privileged to enjoy with President Smith and President Grant and the other noble men with whom my lot has been cast. I pray also that like blessings may come to all my brethren who bear the Priesthood of the Lord Jesus Christ. In His name, Amen.

The congregation sang the hymn, "We thank thee, O God, for a Prophet."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

The prince of this world cometh, and hath nothing in me. (John 14: 30.)

These words were spoken by Jesus in his last discourse before his crucifixion—the discourse which ended with that divine prayer that flowed from the soul of the Redeemer. That glorious sermon began with the words that have cheered myriads of souls, "Let not your heart be troubled; ye believe in God, believe also in me." In the Savior alone are found all the treasures of love, true science and infinite wisdom. He is the joy of the desolate, the hope of the penitent.

RIGHTEOUSNESS BINDS SATAN

The prince of the world is Satan. He is the prince of darkness. Satan could find no taint of sin in the Savior. In the Lord there was nothing for the evil one to fasten on, for he was without blemish and without spot.

Last summer, in a certain park, I observed that a number of the trees were fast losing their beautiful leaves. They were attacked by caterpillars and worms. It was evident that these pests were attracted to those trees. In the same park were other trees; their foliage was lovely with bright colors. There was nothing in these trees to invite the destroyers. They were immune.

It is possible, thank God, for every righteous man to bind the evil one so far as he himself is concerned. The Almighty alone knows the wonderful help and example we extend to our fellow creatures when our lives are such that Satan can find nothing on which to fasten.

Each man makes his own stature, builds himself,
Virtue alone outbuilds the Pyramids,
Her monuments shall last when Egypt's fall.

WORKS OF THE FLESH

And Jesus said,

That which cometh out of the man, that defileth the man.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

All these evil things come from within, and defile the man. (Mark 7:20-23.)

After enumerating the works of the flesh and declaring "that they which do such things shall not inherit the kingdom of God," the Apostle Paul says:

WORKS OF THE SPIRIT

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts. (Galatians 5:22-24.)

There are certain institutions that can create and maintain a nation. They are the foundation stones of any nation that hopes to endure. Chief among these institutions are marriage, virtue, sobriety, industry, obedience to law, loyalty to country, love of fellowman and an affectionate respect and reverence for God, our Heavenly Father. But when a republic or a monarchy rejects these foundation stones, these roots of Christianity, there shall arise another Gibbon to write the decline and fall of a nation that rejects God and disobeys his commandments. "Righteousness exalteth a nation but sin is a reproach to any people."

FREEDOM IN RIGHTEOUSNESS

There is something grand in being free, and true freedom is found in righteousness. There are those who say that Christianity has never had a fair trial in the way of relieving economic distress, but it has had a fair trial and it has succeeded in improving the temporal needs of the people whenever and wherever it has been conscientiously observed.

In the Book of Mormon we read of a nation that lived in peace for over a century and a half. They had all things in common. There were no rich. There were no poor. Each man loved his neighbor as himself, and they prospered: they became exceeding rich as to this world's goods. Moreover they prospered in the unsearchable riches of Christ, the only riches that endure. But pride crept in, the pride that goeth before a fall, and the words of Byron portray the unhappy result:

Here is the moral of all human tales.

'Tis but the same rehearsal of the past;

First freedom and then glory; when that fails

Wealth, vice, corruption, barbarism at last,

And history, with all her volumes vast,

Hath but one page.

AMERICA—LAND OF PROMISE, CONDITIONALLY

Moroni, an inspired prophet, whose words are in the Book of Mormon, declared that America is a land of promise, choice above all other lands, but he said, by the word of God, that "whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ," or they would perish when the fulness of his wrath came upon them because they were ripe in iniquity.

That same prophet, in giving this warning, looks down the ages and talks to the people of this great God-established, glorious republic. He warns them of the evils that have brought other nations down into obscurity and covered them with destruction, and says:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done. (Book of Mormon, Ether 2:11.)

Our father's God, to thee,
Author of liberty,
To Thee we sing.
Long may our land be bright,
With freedom's holy light,
Protect us by thy might,
Great God, our King.

DESTRUCTION IN UNCHASTITY

I want to say to you, my brethren and sisters, that the sinister crime, that destructive sin, which brings down the fulness of the wrath of God upon the people, the iniquity in which they ripen, is the sin of unchastity, uncleanness. Men's hearts are filled with the things that the Savior said defiled them, and of these things they must repent; for if they do not purge themselves of these things God has forbidden, no matter how great their might, they will go down, for sin never was happiness.

I don't know, I am sure, how long this nation will survive disregard of God, unchastity, Sabbath breaking and other evils that are in our midst. Tennyson said:

Ring out the old, ring in the new,
Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand!
Ring out the darkness of the land.
Ring in the Christ that is to be.

I humbly pray that every Latter-day Saint and all men may live such lives that with their blessed Redeemer they can say:

The prince of this world cometh, and hath nothing in me.

God help us to reach that heavenly, soul-saving ideal, I humbly pray, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

I feel greatly honored to be permitted to stand before you brethren and sisters and take part in this great Conference.

Brethren, and all who are members of the Church, I have discovered that I am still alive, and I am very pleased to be living and to be in your midst.

I have nothing in the world before me that has any great value, other than faith and hope and love of God and his commandments. I can think of nothing before me that has any greater value than the Gospel of Jesus Christ.

I have tried to impress the people that I was sincere, frank, and honest in my beliefs. I think I have had a pretty hard time in the last year, a sort of a crucial test as to just how I will finish my work. I have been with you people in conference assembled pretty nearly a half a century, and at no time during my life have I been treated more kindly, more courteously and more helpfully than during the past year.

I have spoken at several Priesthood and Seventies' meetings during the past year. A little over a year ago I attended a young peoples' meeting in Forest Dale. I was in my usual physical condition. I undertook to speak to the young people. In about five minutes I went silent. I sat down. They dismissed their meeting. I went home. I felt then: "I am through; I have finished," but it hasn't come true, because I am still alive and trying to fulfil my mission.

I have great joy and pleasure. God knows that I still want to fill a mission and be honorably released and return from whence I came.

When I was sixteen, my father, Heber C. Kimball, was sixty-seven years old, as strong, powerful, masterful a man as ever lived; with a great family—twenty-five sons and ten daughters. He was injured by accident and later was paralyzed—I can remember the very day when he was stricken—and he never spoke afterwards, although he was conscious of his surroundings.

Well, I have been favored in the past year. About one year ago I went to California. Mrs. Kimball was very sick, unable to walk. I am not telling you a hard luck story. While I was there I was stricken blind for eleven or twelve days. I have overcome that partly, and I am able to see.

Now, I don't know of anybody here present that has a greater reason to be thankful than I have. I may be ungrateful at times, and I may be unthankful, but I honor God, the eternal Father, and His Son Jesus Christ. I believe with all of my soul that Joseph Smith is a prophet of God; that Brigham Young was a prophet of God; that Heber C. Kimball and all those other great men were inspired of the Lord. As far as I am concerned, if these things are not true, and the Gospel of Jesus Christ

is not true, I wouldn't give you twenty-five cents for what you leave behind you. But it is true. It is my testimony to you that it is true.

Before I conclude I want to say to you brethren that I have been personally acquainted with the First Council of Seventy since the days of President Seymour B. Young. The Council that we have now—I happen to be senior President but am not able to do very much—this Council has sustained me. They have been so kind and considerate that I honor them. I am testifying to you good people—and we have ample proof of it—at no time in the history of the Seventies has the First Council been more faithful as witnesses for God to the nations of the earth, and preachers of righteousness, than these men are; the Twelve Apostles the same; and the First Council is under their direction. They have been greatly blessed by the Lord, and they are, through the Seventies, doing a wonderful work, fulfilling a great mission among the stakes of Zion, and at no time have they accomplished a greater work. They have the spirit of their office and calling. I sustain them. I want to leave my testimony with them. If it isn't true, as I said before, there is nothing true.

I pray the Lord to bless you. I pray God the Eternal Father to bless President Grant. It isn't the man. We don't worship men. I don't. I have never believed you get on higher ground by worshipping a man. I am a good deal like my father. Before he died he was praying. He called together this great patriarchal family of his, and he got to praying. When he prayed, he just talked to the Lord. He wasn't talking to men; he was talking to the Lord. So father finally burst out in a laugh and he said: "Oh, Lord, forgive me. When I pray for some men I have to laugh." He had to apologize to the Lord, because it amused him to pray for some men.

I honor President Grant. I have every reason for it. I have known him all during my ministry; and it isn't the man; it is the prophet. God bless the prophet whom God raised up to guide and direct his people, I humbly pray, in the name of Jesus Christ, Amen.

ELDER DON B. COLTON

President of the Eastern States Mission

My brethren and sisters, something has been said during this meeting regarding the respect shown to the Authorities of the Church, and the love and esteem in which they are held by those who are working with them. I share in that esteem. Fortunately for me, I have known many of them for many years.

The thing, however, that impresses me most in this respect is the fact that our missionaries, young men and young women, called from remote sections of the Church, have the same testimony, and support these Authorities with the same enthusiasm and zeal with which they are supported by those who know them best.

It has been my great privilege to labor among these missionaries. I love them. This great missionary work has become dear to me. One

of the finest things about it is the attitude, my brethren and sisters, of your sons and daughters with respect to God and the Gospel of Jesus Christ. I have seen them, in a few short months, transformed from hesitating and doubting boys and girls to mature, earnest men and women. The thing that pleases me most is to hear them bear their testimony. They speak the truth. They are not seeking to deceive.

The words of the Apostle Paul, in writing to Timothy, come to me :

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry * * *

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

We have had a great experience during the last six months in the Eastern States Mission. We have been blessed with a great deal of publicity. Newspapers have treated us kindly. They have spoken well of the great movements of the Church and of the people. Now I am wondering, and the challenge that seems to come to me is: How can we somehow make the people of the world realize that the people, in and of themselves, are no greater than other people, but that something has come into their lives to make them worthy of the things that are said of them and the things that they are doing? How can we put over the message that water does not rise above its source; that "men do not gather grapes from thorns, or figs from thistles;" that there is something in this message, of itself, inherently, that makes this people do what they are doing?

If we can do that, if we can make them know that we believe that the greatest character who has ever crossed the pages of history is the Lord Jesus Christ, and that we serve him best when we keep most perfectly his commandments, and that we are what we are because of him, then we have done well. If we have faith in this world only, in the Savior, then well might the Apostle Paul say: "We are of all men most miserable." If we can somehow get the people to understand that whatever there is great among the Mormon people it is because there has been translated into their lives the principles and teachings of our Savior, and unto him we give the honor, the praise and the glory: If we can let them know, in the language of the Book of Mormon, where Mosiah said: "Moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord omnipotent;" and that because we get these truths into the lives of people we succeed in getting them to accomplish the things for which we are commended. It is the Gospel of Christ that has made the Mormon people what they are.

To me, our great mission and work in the field is to preach Christ and him crucified. I rejoice also that in gaining a testimony of the Savior our missionaries are impressed with the fact that as they study

Mormonism, so-called, they see that it is but the pathway, the guide to life eternal, through the course mapped out by our Savior. They sustain these men as prophets of God, because God gives them a testimony of the Gospel, not because they know them personally. Those of us who know them personally can bear testimony to their integrity, but I rejoice that the young people, particularly the missionaries, throughout the world say that they are prophets of God, because they know the Gospel is true. They have learned that by finding out that Christ is the way to salvation and life, and that in this Gospel are found the teachings of that Lord and Master; that the same principles which he advocated are advocated now; that the same powers, the same saving graces, the same gifts and blessings that were given to his people anciently are given now, if we are obedient unto that Gospel.

They discover that these men, these principles, these things that are making us known, are but the results of the Gospel of the Lord Jesus Christ being translated into life.

Oh, I pray that we shall appreciate sincerely that the good things that are being said of us shall be said of us because we are worthy; that we shall indeed translate into our lives these glorious principles of the Gospel; that in all things Christ, the Redeemer and Savior of the world, shall be magnified and his name glorified in all the earth.

In humility I bear witness, too, that I know that he lives, and that he is the Redeemer of the world. As has been said by Brother Stephen L. Richards, this testimony is peculiarly sacred to me, but I feel, nevertheless, constrained to bear this witness unto you, and to say that the most glorious privilege of my life has been preaching our Lord and his work in the earth.

I close with a voice of prayer, in the language of one of our poets:

Oh, Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hath trod;
Lord, teach us how to pray.

May the Lord teach us to be obedient, to love and keep his commandments, and translate into our lives the things that are worth while in the Gospel, I humbly pray, in the name of Jesus, our Redeemer, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I feel my weakness this morning, and seek your faith and prayers. I have been happy in listening to the testimonies of my brethren, and especially the words of counsel and warning which have been given unto us by those who have spoken thus far.

PEACE TAKEN FROM THE EARTH

We are living in perilous times. The world is in commotion. One hundred years ago—to be exact, in November of 1831—the Lord gave

his Preface to his Commandments. You know the Doctrine and Covenants is different from any other book. It was not written by Joseph Smith. It is the work of God, and as its author he had the right, of course, to write his preface, which he did, and he said this:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

One year after the organization of the Church, peace could not have been taken from the earth, in justice, but the Lord said the time would speedily come. That time has come. Peace has departed from the world. The devil has power today over his own dominion. This is made manifest in the actions of men, in the distress among the nations, in the troubles that we see in all lands, including this land which was dedicated to liberty.

There is no peace. Men's hearts are failing them. Greed has the uppermost place in the hearts of men. Evil is made manifest on every side, and people are combining for their own selfish interests. Because of this I was glad to hear the warning voice raised by our beloved President and by his counselors, yesterday, and by others of the brethren who have spoken; for I think this should be a time of warning, not only to the Latter-day Saints, but to all the world. We owe it to the world, to raise a voice of warning, and especially to the members of the Church.

A TRUE CHURCH

I would, with all my heart, that we, the members of this Church, were living in unity and peace and the love of the Gospel of Jesus Christ; which is perhaps more than we can expect under mortal conditions, for the Savior, in one of his parables, stated that the kingdom of heaven was like a net that was cast into the sea; it gathered of all kinds, some good, some bad, some neither good nor bad, and they had to be sorted.

The Lord also said in this preface, that this is the only church upon the face of the earth with which he is pleased. Let me give his exact words:

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.

I say if the Lord had to make such a statement as that in 1831, how much more necessary would it be today? He would have to say that this Church is the only church upon the face of the earth with which he is pleased (because it is his Church; he organized it; but he would also have to say he is speaking collectively and not individually, simply because there are so many professing membership in this Church, who are not abiding in the laws and the ordinances of the Gospel, nor are they true to the

covenants and the obligations that they have taken upon themselves, to keep his commandments.

I want to read to you another passage of scripture. This was given in the year 1833, after trouble had come upon our people, and they had been driven from their homes, because they had failed to keep the commandments:

ZION TO REJOICE

Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion, *the pure in heart*; therefore, let Zion rejoice, while all the wicked shall mourn.

For behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind; and who shall escape it?

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come.

Therefore I can say there shall be no peace come to this world until Christ comes to bring it.

For the indignation of the Lord is kindled against their abominations and all their wicked works.

Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

But if she observe not to do whatsoever I have commanded her, I will visit her according to her works, with sore affliction, with pestilence, with plague, with the sword, with vengeance, with devouring fire.

Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her.

JUDGMENTS COMING UPON THE WORLD

As I observe conditions among the people I cannot see how we are going to escape when the judgments are to pass over the nations, which are promised in this revelation and in others which I cannot take time to read. Because of our disobedience and our failure to keep the commandments of the Lord, the righteous, as in times past, may be called upon to suffer with the unrighteous among us.

So I rejoiced in having the voice of warning raised. Are we keeping the Sabbath day holy, as Latter-day Saints, when the picture shows are filled every afternoon and evening, and that, too, in communities of Latter-day Saints; when the pleasure resorts are crowded on the Sabbath day; when we turn our attention to pleasure rather than to the worship of God? Do we have a claim upon his blessings, and are we entitled to have the angels of destruction pass us by, according to the promise that is given here, *if we will keep the commandments of God*? Are we doing it?

FAULT-FINDING

Are we guilty of finding fault with those who preside over us? Are we willing to listen to the counsels that they give to us, and receive the voice of God as it comes through the one who stands to represent him as his mouthpiece upon the face of the earth? How many of us are willing

to do that? We stood upon our feet here this morning and sang: "We thank Thee, O God, for a Prophet," and yet there are some among us who criticise him, who find fault with him. When he speaks by the power of the inspiration of Almighty God, we are ready to condemn him, as we have done in times past.

Do you think, under these conditions, that we are prepared to escape from these penalties here enumerated in this revelation, given on the 2nd day of August in the year 1833, a month after our people had been driven from their homes for violating the commandments which they solemnly had promised they would keep?

I want to raise the warning voice, and I am doing it among the stakes of Zion, as you happen to know. I want to cry repentance. Are we keeping ourselves clean and pure and unspotted from the sins of the world, and are we entitled to receive the blessings?

PREDICTIONS BEING FULFILLED

I want to tell you the judgments have gone forth and they are going forth. All these strikes that are taking place, this commotion, this unrest, this dissatisfaction, this desire on the part of people to overthrow governments—and that is going to come, for hasn't the Lord said that he will make an end of all nations? Is it not so recorded in these revelations? And so it must be. The angels of destruction have gone forth upon their mission.

WARNING OF PRESIDENT WOODRUFF

Permit me to read a few words from President Wilford Woodruff. This seemed to be the burden of his message from the time of the dedication of the Salt Lake Temple until his death, for he repeated it time and time again, and I heard him:

What are the signs of the times? Do the Latter-day Saints comprehend them? This is a fast age. The Lord is going to cut his work short in righteousness. Read these revelations, for they contain the history of what is coming to pass in the earth.

That is, these revelations out of which I have been reading.

The Lord said to Joseph Smith in the beginning of this church—

Then President Woodruff read from Section 86 of the Doctrine and Covenants, verses 5 to 7, in regard to the wheat and the tares. You know in that revelation the angels cried to the Lord that they might go forth and reap down the earth. After reading that passage President Woodruff said:

What is the matter with this world today? What has created this change that we see coming over the world? Why these terrible judgments? What is the meaning of all these mighty events that are taking place? The meaning is, these angels that have been held for many years in the temple of our God have got their liberty to go out and commence their mission and their work in the earth, and they are here today in the earth.

I feel in saying this to the Latter-day Saints there is a meaning in these judgments. The word of the Lord cannot fall unfulfilled. If you want to know what is coming to pass, read the revelation of St. John. Read the Book of Mormon and the Doctrine and Covenants. These things are at our doors. What is the matter with this nation,—thousands of men striking, mobs raising up and destroying property; tribulation prevailing!

I want to say that you will all find, before you are many years older, that Utah is a pretty good place to live in.

Now, I can't take time to read more of it, but he raised this warning voice, and I believe Utah will be a pretty good place to live in, and other stakes of Zion, for I don't believe President Woodruff intended to confine this to the borders of Utah, but to the stakes of Zion. But the judgments of the Almighty are being poured out, and they shall continue, for the Prophet of God has said it. We shall not escape, unless we repent, turn to the Lord, honor our Priesthood and our membership in this Church, and be true and faithful to our covenants, which I pray we may be, in the name of Jesus Christ, Amen.

The congregation sang the hymn "Praise to the Man who Communed with Jehovah."

Elder J. Frank Killian, President of the Emery Stake, offered the benediction.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference was held Monday afternoon at 2 o'clock.

The congregation sang the hymn, "Redeemer of Israel."

Elder Joseph B. Harris, President of the San Juan Stake, offered the opening prayer.

A vocal duet, "I am Sure I Shall not Pass this Way Again," was sung by Sisters Ruth Jensen Clawson and Alice Jensen Holbrook.

ELDER LeGRAND RICHARDS

President of the Southern States Mission

It is a great pleasure, my brethren and sisters, to meet again with you in a General Conference of the Church. I feel sure that our prayers have been answered, for have we not asked our Father in heaven to enable our leaders to give unto us that which would mark clearly the way in which we should go?

As I listened to President Grant yesterday morning, when he spoke on the Word of Wisdom, I could not help but feel that I hoped the Lord would give him a desire to preach on that principle of the Gospel as long

as he lived, and when he is no longer with us, that the Lord would raise up another who could preach on it with the same power that he does.

I believe that when the Lord announced to the Prophet Joseph Smith that a marvelous work and a wonder was about to come forth among the children of men, that work was to include many important things, one of which I think is the Word of Wisdom. I believe that in that alone we shall always stand out as distinguished from all other religious denominations in the world. While today men are talking of uniting the churches, they never will want to unite with the Church of Jesus Christ of Latter-day Saints, as long as we are true to that great principle.

Speaking of the marvelous work and wonder that was to come forth, in our mission we try to help the missionaries to grasp the truth of that statement, and to interpret the Gospel in terms of a marvelous work. Referring, for instance, to the Book of Mormon, great stress is laid upon the value of that book as the most tangible evidence of the divine mission of the Prophet Joseph Smith. Sometimes it seems rather insignificant, when you take the Book in your hand, to think of offering it for fifty cents to the people you meet. Then, when you stop to analyze what it really is, in and of itself, it is a marvelous work and a wonder.

I read an article in a newspaper recently on a visit to this land of the United States by Dr. William A. Kennedy, of Lima, Peru. He was here in the interest of securing financial support for the establishment of a university there to investigate and make research into the early civilization of the Americas, particularly dealing with the civilization of the Incas and the Mayas, and President Herbert Hoover had been asked to serve as one of the directors in this school, for which I understand a franchise has already been issued.

The paper reported that he had been assured of an endowment of \$30,000,000, which amount would be increased to sixty or seventy million dollars within the next ten years.

Now, think of that! The value of the history of the early inhabitants of this land is considered to be worth at least \$70,000,000, and we offer them more than they will ever know, after all their research, for the price of fifty cents! After they have searched all the archives and the discoveries of men, then they will only have a dead record. It will speak only of the past. Whereas the Book of Mormon does not only tell of past civilizations, but it declares in most emphatic terms the ultimate destiny of this great land. Who can read the words of the prophets, and not know that, from the time when God first led his children here, after the destruction of the Tower of Babel, he designated this land as a choice land, choice above all other lands, and from that time until this it has been preserved as in the hollow of his hand, to serve some great destiny.

Read the words of the Book of Mormon, declaring that upon this land the New Jerusalem of the Lord, our God, shall be builded, which shall ultimately be taken to heaven and again return when the earth is purified. Read the promise contained in that Book, that Jesus

Christ is the God of this land and the king thereof ; that every nation that shall lift its hand against this land shall perish, "For I, the Lord, the king of heaven, will be their king." I wonder what the nations of this world would think if they knew that the God of heaven had decreed that he would fortify this land against all other nations.

When we stop to analyze and think what the Book of Mormon contains, in addition to what might be discovered through the expenditure of this \$70,000,000, is not this a marvelous work and a wonder? I would like every missionary in our mission to feel when he approaches a home, offering a Book of Mormon, that he is offering something that is worth more than all the gold and silver of this world. If they read it and are touched by the divine spirit contained in its pages, they certainly cannot help but believe it.

Years ago, when I was doing short-term missionary work in the Eastern States, we were out on the street corner one night, and a young missionary said to me, following the meeting: "Brother Richards, I don't know the Gospel is true." I said: "You don't?" and he said "No." I said: "You take the Book of Mormon and go home and read it, and don't you quit reading it until you know the Gospel is true." We went out on the street about two weeks later and he stood up in his turn and said: "If the Book of Mormon isn't true, you tell me how Joseph Smith knew that those cities were buried in the depths of the earth out in Central and South America." When he was through I patted him on the back and said: "It works, doesn't it?"

When I was in Holland a sister came to me whose love for the truth had been somewhat disaffected, even though she had been a former worker in the Church, but through jealousy she had become lukewarm. Following a very inspirational meeting she said: "Brother Richards, tell me how I can get my testimony back." "Well," I said, "I will tell you if you will follow my instruction," and she said she would. I said: "When you can put all malice out of your heart, you go in to your own secret chamber and ask the Lord to reveal unto you the truth of the Book of Mormon, and then you read it chapter by chapter." She said: "I don't need to do that. I already know the Book of Mormon is true." "Then," I said, "you know all the rest of the story that goes with it."

Now, I am grateful, my brethren and sisters, that in the analysis of every phase of our work, to me it is a marvelous work and a wonder.

A young man arrived in the mission field a few months ago. He had had two years of college work. He said that he had received his call two years ago, but it took him that long to make up his mind to accept it. He said: "You know, I am a very practical man. I like to be able to go out in the orchard and pick the pears and eat them, and then I know it is a pear tree." When he was through I said: "Now, my boy, I want to tell you that pears grow on our tree too. Here is the Book of Mormon. With your analytical mind you take the little book, the "Seven Claims of the Book of Mormon," prepared by Dr. Widtsoe and Dr. Harris, and when you have analyzed those claims and the Book of Mormon, you come

back and tell me if there isn't just as tangible proof that that Book is true as the eating of a pear is that the tree is a pear tree."

I met him out in his district about six weeks later and he gave a fine testimony. I put my arm around him, and said: "Have you found any pears on the tree?" He said: "Oh, forget it, Brother Richards."

Now, my brethren and sisters, I want to say to you that I thank the Lord for my membership in this Church; and I thank him for every opportunity of service that has come to me. I am on my fourth mission. I have presided twice as a bishop, once as president of a stake, served on two high councils, and I want to testify to you that the Lord or this Church owes me nothing. I have been repaid a thousand fold for all I have ever done for the Church, and I hope I shall never falter.

God bless you all, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My brethren and sisters, I pray that while I stand before you my remarks may be guided by the Spirit of God in whose name this Conference is conducted.

I have listened with a great deal of interest to the statistical summary of the condition of the Church, the admonitions and the suggestions made by the brethren during these two days of conference. I have tried to probe into the heart of that which has been said to discover what I should say to fit in with that which has been said.

PROGRESS BRINGS RESPONSIBILITY

Many thoughts have come to me,—first and foremost a sense of gratitude for the progress of the Church, and secondly, a sense of the responsibility that rests upon every person who receives great favors. As I have thought these things over one thought has come to me more than any other—it has presented itself over and over again—an old and simple thought, one familiar to every Latter-day Saint and to every God-fearing man upon earth. I would like to present that to you even though it be elementary in its nature.

As a young man, when I began my training for my life's work, I dipped into science and history, and gave attention also, I am grateful to say, to the restored Gospel of the Lord Jesus Christ. I was thrilled by the thought that I belonged to an advancing day, that the day to which I belonged was not as yesterday, but was moving onward; throughout my life I have gloried in and thrilled to the thought that I live in an advancing day and age in the history of the world.

PERMANENCE ENCOMPASSES EARTH'S CHANGES

Of late, however, within the last few years at the most, I find that we no longer speak of an advancing day. We speak now of a changing day. This has greatly disturbed me because change is not necessarily

advancement. I must know in what direction change takes place. If I live in an advancing day, then I know the change is one that I may favor and to which I may cling. But unless I am certain of the direction of change, I hesitate to accept it.

We do live in a changing day. There is no question about that. We have the steamboat, the railroad; electricity with all its wonders; the radio, magnifying my voice at the present moment; we have a thousand other wonders which have changed the older day. But, I cannot believe that these changes represent anything of real, fundamental importance to me as a son of God. I cannot help but believe that the elementary, the eternal, the fundamental things are just as they were thousands of years ago.

This is not a changing world in the last analysis. This is a permanent world. Change, at the best, is but a play upon permanent, unchangeable, eternal principles. It cannot be otherwise. The mountains may be worn down; they have been worn down; the high mountain may be reduced to a valley—but that which made up the mountain still exists. The particles, the elements, are but used in some other day for the furtherance of the great purpose back of all existence.

DESIRABILITY OF PERMANENCE AND PROGRESS

There is no change of value to us, unless it be upward, onward, forward, advancing. That is the thought that has been with me these two days. If any principle or change is connected with and uses eternal principles then it becomes progress. If it is not attached to such eternal, unyielding principles, it may be nothing more than chaos. I must search out for myself these eternal principles and by their use make this day one of permanence and progress. My message to the Latter-day Saints on this occasion is that we would do better not to speak so much about the changing day but say more about the day of permanence,—the day which has existed from the beginning in the mind of the Almighty who is the same yesterday, today and forever.

"TO YOUR FIRST PRINCIPLES, O ISRAEL"

I think that my friend had that in mind when I met him on the street the other day. He said to me, "We would better get back to first principles." I remembered then an old slogan, an old battle cry handed down from the days of Israel "To your tents, O Israel," said the Prophet of old, and all Israel went to their tents and carried on in new and better ways.

The Prophet Brigham Young made the same statement when he began the exodus into the West, "To your tents, O Israel." And today, "To your first principles, O Israel," should be our battle cry. We need not make a slogan of the minor things that sometimes disturb us and blind our vision.

You would like to ask me as I speak on this subject if there are any principles of conduct to which we may cling with certainty. We have many. There is the code for human conduct given thousands of

years ago known as the "Ten Commandments." These were given to the Prophet Moses amid the thunderings and lightnings of Sinai—a code which I am fully convinced was known to our Father Adam. I know that some people in our day say that "The Ten Commandments belong to a by-gone day, to a horse and buggy day." That I do not believe. To love God, to be kind, to be merciful, are as safe guides for human conduct today as they ever have been. We shall never out-live the eternal principles contained in the Ten Commandments. I have the feeling that if this people and the world at large would read and re-read, would practice and practice again, the simple commandments given on Sinai, we would solve many of the problems that disturb us today. It seems an intellectual folly or a mental aberration for men to disobey these fundamental invariable principles, commandments of God, and then attempt to solve the larger and more difficult problems of human existence.

"Thou shalt not kill. Thou shalt not lie. Thou shalt not steal." Do we kill, in this age? Do we lie, in this age? Do we steal, in this age? Suppose we search our own hearts! Suppose this nation search its great heart to discover if these simple commandments are being obeyed. Do we return the dollar we find on the street when we know the owner? Do we use the law as a shield to defraud the widow, and call it business? I would like to put questions like these to my brethren and sisters who are before me and to all the Church. These are fundamental questions. Until we learn to speak the truth, to be honest, there will be no safety in the world. There can only be chaos and commotion and blood-shed and wars. We do not need to read books of philosophy to solve the problems of this day. The principles we need to follow have been given us throughout the ages by the Lord from our Father Adam until the present day.

OBSERVANCE OF TEN COMMANDMENTS A PRESENT-DAY OBLIGATION

As I have said some people hold that the Ten Commandments belong to a by-gone age. That cannot be so for I remember that the Lord in this generation reiterated to the Prophet Joseph Smith the principles that are found in the Ten Commandments, and the Lord in this day added something to the Ten Commandments as reported by Moses; and he made them more emphatic, for he said not only "Thou shalt not steal; thou shalt not lie;" but added, that "he who steals or lies shall be cast out unless he repents."

I feel deeply on this matter, my dear brethren and sisters. It grieves me that I am not able to hang my overcoat in a public corridor for a half hour and then reasonably expect to find it again. It grieves me to know I cannot trust the people of my generation, my fellow men; that they are directed by selfish motives to the extent of telling untruths.

I would like to say also, that that which we do in opposition to the simple commandments of God, so often forgotten, changes and injures the very being of a man. The body is changed as well as the mind and soul, by that which we do. It is now a finding of modern science that

prayer itself and the life of truth influences definitely and favorably the body itself, nerves, blood, the muscles, every part of us, physically, as well as mentally and spiritually. We are touched and changed by that which we do, for good or evil. The dishonest man corrupts his body; the honest man makes it grow into greater strength and power. Therefore it is not a little thing to keep the eternal commandments given for our guidance in life. We reap our reward as we go along life's pathway.

SECURITY IN OBEDIENCE

We have many speakers and little time. I bear my testimony to the virtue and value of obedience to the simple commandments of Almighty God, those contained in the Ten Commandments, in the Beatitudes, in the messages that come to us from time to time from the inspired leaders of the Church who have spoken to us during this Conference.

I bear witness to you that Jesus Christ is the Son of God. We are engaged in his work. Joseph Smith is a Prophet of God, called in this day and generation to establish the work of God. We are traveling on safe ground, for Revelation is the rock and foundation of the work. I rejoice in my possession of this testimony, and I pray that it may grow within my heart, and within the heart of every Latter-day Saint, and I do it in the name of the Lord Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

Only a few days ago there was being commemorated the greatest event of human history, namely, the resurrection of Jesus Christ, our Lord, which only a few days earlier was preceded by its companion event, namely, his crucifixion.

This year, as well as in years gone by, many prominent speakers have so ably discussed these important and hope-inspiring events that it may seem rather presumptuous, on my part, that I should undertake to make further comment, and yet there are a few features which I would like to emphasize in which there appears to be a variety of conflicting views, and which, if the Lord will guide me by his Holy Spirit, I shall endeavor in part, at least, to clarify. In doing this I shall give heed "to the more sure word of prophecy"; nor shall I deviate therefrom, nor yet attempt any private interpretation of my own.

These two wonderful events must be considered jointly if we are to understand their real meaning. They represent the burning questions of life and death; not only for Christ, our Lord, but for all mankind.

Let us first consider the crucifixion:

The crucifixion represents death, and suffering, or punishment for sin. We cannot appreciate the enormity of that suffering—that punishment for sin, which Christ endured in the garden of Gethsemane and upon the cross. "But," says one, "Christ did not sin." Very true, and yet he suffered for sin, not his own sin, for he had none; but Christ suffered for

sins, the just for the unjust that he might bring us to God. (I Peter 3:18.) This intense pain and unbearable agony of his suffering we may not know, and yet he, even the Son of God, suffered these things, which suffering both in body and spirit, caused him to tremble with pain and bleed at every pore, even causing him to pray, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." But this had been ordained of God in order to satisfy eternal justice, and so, we read—

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I. (D. and C., 19:16-17.)

And again:

Except ye repent, ye shall all likewise perish. (Luke 13:3.)

Was this death and all this suffering for Adam's transgression only? No, not by any means. The penalty attached to Adam's action was death, not only for himself, but for all his posterity, and again, not only was it the temporal death, or death of the body, but also spiritual death, which is banishment from the presence of God. And thus Adam and all his descendants would have been eternally lost unless some plan had been provided for their redemption.

Adam and Eve transgressed the law under which they lived in the Garden of Eden. The Lord said to them:

Of every tree of the garden thou mayest freely eat.

But of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

While the Lord forbade it, as we see, yet it was a part of the great plan of salvation, essential to the salvation of man, and we speak of it as a transgression of the law of heaven that mortality might be granted unto man. The will of the Lord is done in heaven. Why did the Savior teach us to pray: "Thy kingdom come, thy will be done in earth as it is in heaven"?

Obedience to the will of God is the law of heaven—a necessary condition. Any deviation from his will would create confusion, disorder and disaster, and heaven would not be heaven if his will did not prevail. In this great sidereal universe there is an equilibrium maintained and upheld by the laws of God who created it; let one of those laws, or forces of nature, as some are inclined to call them, either centripetal or centrifugal forces, be suspended even for a day, and this universe would suffer crash in violent collisions, or disintegrate by its members flying off into an endless space never again to return. The equilibrium of heaven must also be maintained and upheld by strict obedience to the will of God.

Adam and Eve hearkened to the devil and hence were cast out of Eden, which was paradise. But, shall we suffer for Adam's transgression? In answer let me quote the second Article of our Faith:

We believe that men will be punished for their own sins, and not for Adam's transgression.

But, is there no escape from this suffering—this punishment for individual sin? Yes, if we will repent.

Now, let us consider the resurrection.

The resurrection from the dead is the redemption of the soul. (D. and C. 88:16.)

Redeemed from what? Redeemed from death and the grave. "O death where is thy sting? O grave where is thy victory?" This is what the resurrection of Christ means to us.

The resurrection then represents life, joy; immortality which is universal; for all are made alive again; and eternal life in the presence of God, which comes only to those who repent, and for all such there is no more suffering, no more punishment for sin, for Christ suffered for all who would repent, but if they would not repent then shall they suffer for their own sins even as the Lord Jesus Christ suffered. They will have to pay the penalty themselves, being cast down to hell to endure the punishment which comes to those who will not repent, even though their punishment should last for a thousand years. (D. and C. 76:84, 85.)

How beautifully these two events are symbolized in the ordinance of baptism. The Apostle Paul had a very clear understanding of it as shown in his epistle to the Romans:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Romans 6:3, 4, 5.)

How completely then are the crucifixion and the resurrection of our Lord, these two historic events—the greatest events of human history—how beautifully are they symbolized in the holy ordinance of baptism by immersion for the remission of sins. And what an unjustifiable change the sectarian world has perpetrated by substituting sprinkling in lieu of immersion, thus destroying utterly its sacred meaning, its beautiful symbolism of the death and burial of our Redeemer on the one hand and on the other his glorious resurrection. A base perversion of a holy rite almost amounting to a sacrilege.

All through the history of God's dealings with the children of men these two great historic events have been proclaimed both in prophecy and in symbols in order to impress upon their hearts their only hope for a life beyond the grave—the sacrifice for sin, the passover, the slaying of a male lamb without spot or blemish, and with its blood striking the door posts as a means of saving the children of Israel from the plague decreed upon the first born of the Egyptians; Abraham's offering of his son Isaac; Job's testimony of his own resurrection and of his living Redeemer. All these and many more proclaim the supreme sacrifice made by Jesus Christ, the Lamb of God, who was indeed without spot and

without blemish, and who suffered for our sins—the sins of the whole world if they would repent.

These events are also symbolized from the very beginning even in the Garden of Eden. God planted a garden in the east of Eden with trees that provided for the bodily needs of Adam and Eve of which they were freely to partake, but in the midst of the garden he also planted the tree of knowledge of good and evil and forbade them from partaking of its fruit.

Also the tree of life was planted in the midst of the garden just as was the tree of knowledge of good and evil, and lest Adam and Eve might partake of the fruit of this tree and live forever in their sin they were cast out of Eden and cherubims with flaming swords were placed at the entrance to guard the way to the tree of life. Thus it will be seen how these two events are symbolized in the Garden of Eden. Death and suffering, or punishment for sin, symbolizes the crucifixion of the Son of God, and his resurrection is symbolized by the tree of life, or in other words, life after death, which comes to all, and also *eternal life* which, however, is withheld from men unless they shall repent.

Now, let me quote the third Article of our Faith:

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

What are these laws and ordinances through obedience to which all mankind may be saved? They are:

1st—Faith in the Lord Jesus Christ.

2nd—Repentance.

3rd—Baptism by immersion for the remission of sins.

4th—Laying on of hands for the gift of the Holy Ghost.

Those who have faith in the Lord and repent of their sins and who render obedience to these outward laws and ordinances—which, however, must be performed by one who is commissioned of Jesus Christ to perform them—shall be saved. Washed clean in the blood of the Lamb of God, the suffering of Christ, shall also secure to them complete freedom from all suffering or any future punishment for sin.

But, are we not to be judged according to the deeds done in the body? The right answer to this question is: "Most assuredly yes." And when we are finally brought to judgment before the Great Judge the books will be opened wherein our works are written—our deeds both good and evil—according to which we shall be judged. It will surely appear that there are two sides to our account—one for the good and one for the evil—the debit side and the credit side. And, if it shall be written on the credit side that we have believed in the Lord Jesus Christ and do now believe in him; that we have truly repented of all our sins and do now repent of them; if it shall be recorded that we have been baptized by immersion for the remission of our sins by one duly commissioned to perform that sacred ordinance, and that we have received the gift of the Holy Ghost by the laying on of hands by one having authority to bestow

that blessing, then our account is balanced. Yes, far more than balanced. There will be a glorious credit balance that shall secure to us the Divine approval, and another book shall be opened which is *The Lamb's Book of Life*, and our names shall be entered therein, and we shall then receive the crown of Eternal Life—God's greatest gift to man—which he has promised to them who love him and keep his holy commandments.

But, if when the books are opened it shall appear that we have rejected the counsels of God against ourselves, and have no such entries on the credit side of our account because we would not repent, the suffering of our Lord will not apply to us and we shall be cast down into hell to suffer for ourselves, and that too until the uttermost farthing has been paid—until our sins are purged away, even if it takes a thousand years and until the day of the Lord, when we shall have atoned for our own sins, and when that time comes then shall the gates of hell be burst asunder and the captive shall be let free. Even the gates of hell shall not prevail against the Church of Christ. All mankind shall be saved in one or another kingdom. Even the wicked, after they have paid the debt shall be admitted into the Telestial Kingdom, the glory of which surpasseth all understanding, but where God and his Christ are they shall never come, worlds without end. Thus God has provided for the salvation of all his children excepting only the sons of Perdition, those who shed innocent blood and who deny the Son after the Father has revealed him.

These are a few of the reflections which come to me as we celebrate the Easter festival in commemoration of the resurrection of our Lord, and in giving expression to them I have endeavored to portray the true meaning and significance of these historic events as I find them recorded on the pages of Holy Writ. And, as I reflect upon them, my heart is filled with joy and gladness even to overflowing, and with gratitude and praise to him, the Giver of all good.

May the Lord add his blessings, I pray, in the name of Jesus Christ, Amen.

ELDER JOSEPH J. DAYNES

President of the Western States Mission

My brethren and sisters, the admonitions, the encouragement, and the advice given in these sessions of Conference I feel will be appropriate, useful and beneficial to all who accept of the same.

I was impressed this morning very much with the warning given as to the conditions existing in the world, and I am reminded of a passage of scripture which I should like to read:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord:

And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

Likewise, I read these words:

For the Lord is not the author of confusion, but of peace, as in all churches of the saints.

It is said that a wise philosopher made this observation:

I have diligently searched the Heavens and nowhere have I found God.

I think if we look around the world today we will find that confusion is everywhere to be found; misunderstanding, misinterpretation, doubt, and uncertainty are all ever present. The world is fraught with anxiety. We read an article in the paper the other day concerning a condition existing way off in Egypt, where, in a monastery of one hundred monks, these monks went on a sit-down strike because they wanted to go modern.

From Canton, China, we read an announcement that the police raided a southern province of China known as the "Superstition Belt," and confiscated one thousand man-made gods in an effort to stamp out idolatry. The authorities, fearing that wide-spread opposition would follow the drastic measures for the destruction of the metal and clay images, confined the images to a god concentration camp where the populace would be able to pray and burn incense to their favorite deity.

We read in an Associated Press dispatch from Chicago of a large convention of churches there advocating the unification of a system that would make one church instead of many. In fact, there were forty different organizations represented, and the great bishop in charge said that he felt it was time for us to drop these different theories and ideas and be united under one new organization to be called the United Christian Advance.

We read of the conditions existing in Russia; that the preaching of religion is forbidden. There are twenty-five million children of school age who have been taught that there is no God. The teachers are forbidden to teach religion of any kind in the schools, all religious publications are banned, and 4,200 priests and those in charge of the churches have been confined to concentration camps and many have died in oblivion. At Moscow, where there were four hundred and fifty-four churches in existence, only some thirty now remain. Fourteen thousand churches were closed last year and few are left anywhere throughout the Russian countries.

Many of these conditions that exist today, as we know, have been brought about as a result of confusion and misunderstanding with reference to religion. It is astonishing how men's ideas are warped; how small they become; and, not being sensitive to the promptings of the Spirit of the Lord, they do not desire to have truth penetrate their souls. If truth could make its imprint upon the hearts of men as the Lord intended, what a marvelous and wonderful thing it would be.

Truth is a virtue akin to the divine, "eternal, unchanged evermore."

The Gospel of Jesus Christ stands for the highest in intellectual development. It invites all men to come from wherever they may to join

the great pilgrimage that will lead us to our great eternal home. It is marvelous when our souls are touched with the influences of the divine. It enables us to overcome prejudice and bigotry and become mellowed in our feelings, thus permitting the influence of God Almighty to touch us.

I thank the Lord that this Church is one that has never had to change its policies, never had to change its creed or its doctrine; that there never has been a period when there has been a decline in enthusiasm or in numbers, but that it has grown year by year since its inception one hundred and seven years ago with a very meager beginning of six members, until today approximately eight hundred thousand are following the banner of Jesus, the Christ, the crucified Lord.

I thank the Lord that there has come to me the opportunity of becoming a member of this Church. I thank my sainted mother and father for the glorious teachings that they gave me as a child to honor and sustain the Authorities of this great Church. It has been born and bred into me that if I will abide the counsel of those who preside over me I will never go astray, and I have undertaken in my weak and humble way to teach these same principles to my own boys and my girls and also to the wonderful missionaries in our mission, that they might have implanted in their hearts and souls that integrity and devotion that will make of them real, genuine, honest-to-goodness Latter-day Saints.

This Church invites the world to come to it. It is the Gospel of Jesus Christ, in fact the Church of Jesus Christ and the Gospel of Jesus are one and the same, inseparable and indivisible, and we who have embraced its truths and live according to its glorious ideals and standards will assuredly go to our eternal homes, and there will be unfolded to us a glory and a beauty that will be very graciously received by us.

I want to say to the Latter-day Saints that the three and a half years that Sister Daynes and I have spent in the Western States Mission have been the most beautiful picture in our lives. We have learned the meaning of love, of loyalty and likewise that of faith. We have undertaken to teach these precious truths to the missionaries sent us and to likewise stimulate the faith of the members of the great Church within the boundaries of our Mission.

I am very happy to say that every one of our missionaries, some eighty-six in all, is well and happy and giving vigorously of his or her efforts for the great truths of the Gospel.

My testimony has never lessened. It is greater and stronger and more fervent today because I know that the Gospel is true, God being my witness. I hope that I shall continue in the faith and be true to every trust that may be reposed in me. My peace and blessings to you all, my brethren and sisters.

May God ever direct us in every path of duty I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "High on the Mountain Top."

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters, we have had a wonderful Conference thus far. We are a greatly blessed people, but we find ourselves in a world that is sometimes designated as "the lone and dreary world," and as we pass along we encounter many dangerous pitfalls, but the Lord in heaven has provided a guide to take us safely through.

FOUR IMPORTANT BOOKS

Let me draw your attention to the fact that we have four great and important books, comprising the standard works of the Church—namely, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These four precious volumes which contain the word of God to the children of men constitute the best library in all the world. I say this confidently without mental reservation.

GIFT OF HOLY GHOST NECESSARY

In connection with these important books that mean so much and are of such inestimable value to the Latter-day Saints, we have the gift of the Holy Ghost. This is highly essential because it is well understood that the prophets of old wrote and spoke as they were moved upon by the Holy Ghost. And in order to understand and comprehend their writings we must study those writings with the same spirit by which they were written. So that I think I can safely say that this gift which is given without exception to every member of the Church, at the time of his or her baptism, enables Latter-day Saints, and even young children, in great measure, to understand the glorious doctrines of the Gospel; whereas without this gift the most learned and cultured people on earth could not comprehend the words of these sacred books.

A SURE GUIDE

In addition to all this, as constituting a sure guide, we have the living oracles of the Church. The prophets in the meridian of time have spoken to us, and now the prophets of the latter days speak; and it should not be forgotten that we have also had one hundred years of most important and valuable experience behind us. We have been well looked after. The Lord has ever been mindful of his people. He is near at hand. He hears their prayers and answers the righteous desires of their hearts.

There are three great things connected with the guidance alluded to. First, during the past one hundred years a great and marvelous work has been accomplished by the Latter-day Saints; secondly, at the present time a further great and marvelous work is being accomplished; and, thirdly, there is room for great improvement.

THE PURPOSE OF LIFE

We read in the Book of Mormon the words of the prophet Lehi

(and, mark you, he was a great prophet),—he said: “Adam fell that men might be, and men are, that they might have joy.” In that line of but a few words is disclosed the purpose of life: The very purpose of life is then that men might have *joy*.

Many people may be happy. Many people may be joyous. But no person, or people, can have a fulness of joy except under certain stated conditions, and those conditions are set forth in one of the great revelations given to Joseph Smith, the prophet. The words are these:

Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy. (D. and C. 93:33.)

THREE DIFFERENT ESTATES

We are told in the Pearl of Great Price that man's experience has come to him through certain estates. There is the first estate and the second estate and the third estate. In the first, pre-existent, estate man's experience was spiritual in its character. We were spirits there and we were happy. We belonged to a great family of spirits. It was a heavenly place and we were happy but we could not altogether appreciate that happiness because we had had no experience for comparison. We must have lived a great while. We must have learned much in that pre-existent state but something further was essential; something needed to be added to us that was lacking, and that is shown to be the case by certain scriptures that are found in the Holy Bible wherein it is said, “God formed man of the dust of the ground and breathed into him the breath of life, and he became a living soul.”

Previously he was not a living soul, he was a living spirit. You are living souls; I am a living soul. Satan is not a living soul, neither are those wicked spirits who went with him, who rebelled in heaven and were cast out and came down to earth. Their punishment, according to the words of Joseph Smith, the prophet, is that they should not be given bodies.

And so this gives us an idea of how very precious and desirable is the body. It is called the tabernacle of the spirit. It is called a living temple of God, and how wonderful that is, and it is only when we have attained to that condition that we can rise in the resurrection, after taking up these bodies, to exaltation and glory in that future third estate; so that we have in this matter of three estates a perfect brief citation of the purpose and meaning of life.

THE IMPORTANCE OF THE BODY

Bernard McFadden, the publisher of the Physical Culture Journal, pays a glowing tribute to the importance of the body. It is so much in line with the teaching of the Church of Jesus Christ of Latter-day Saints that it seems to me possibly you would be interested in hearing what he says about the body.

The title of this editorial is “Making our Body Glorious.”

Glorify God in your body is a Biblical command. It is a command also dictated by common sense. Your body is the house in which you must live all through life. You cannot move out of it until you make your last trip to the cemetery.

To exalt and beautify the body exemplifies the highest degree of culture and intelligence. Your body should be treated with reverence. It should be cared for daily, and given every consideration. You should assume the responsibility as a sacred trust. Therefore, the acquirement of buoyant, vital health is a duty no one should neglect.

Many of the tragedies that are so interestingly present in the vivid, life-like stories, were made possible because the body was treated with indifference.

When you possess a hardy, vigorous body, your physical instincts give poise and add force to your character. Your very soul is more keenly alive. And you then have a foundation for spiritual power, that should be invaluable in the attainment of life's great riches of mind and soul.

Nearly all criminals are physically as well as mentally defective. They have sinned against the body, and they had to pay the associated penalties.

Man was made in the image of God, so the Good Book tells us. If you expect love and romance to come into your life, you should try and make your body godlike in its proportions. It is only then that masculinity and femininity possess the fascinating lure that leads to a sacred love. The glamor of romance, after all, serves a very practical purpose. It is made to perpetuate the home and guarantee the continuance of the race. Therefore, do not decry the body—your flesh and blood home. Give it careful consideration every day of your life. Make it strong, fine and splendid throughout its every part.

In I Corinthians 3:16-17 we read: "Know ye not that ye are the temple of God?" * * * "If any man defile the temple of God him shall God destroy for the temple of God is holy, which temple ye are." Regardless of your religious views, you cannot get away from the truth of this divine philosophy.

Our bodily house can be built with such fine material that it will stand the stress and storm of the most severe nature.

Even the most devastating sorrows that seem to sear the soul to the very limit can be lived down and the sunlight of life can still add zest and glory to your daily life if you properly assume the sacred trust of building and maintaining that hardy strength which is our natural heritage.

THE SPIRITUAL AND THE TEMPORAL

I have no doubt, my brethren and sisters, that we all concur in what is said in this splendid editorial because it is in harmony with the teachings of the Gospel. The spirit is precious, the body is precious, and when joined together they constitute the soul of man. The spiritual body is greater than the temporal body, but even so we see how very important is the body and how careful we should be to refrain from taking into the body anything that would be hurtful to it or would have a tendency to defile it.

In this Conference we have heard of the spiritual and we have heard of the temporal. I have never been able myself to draw the exact line between the temporal and the spiritual. The line, if such there be, is very fine and almost indistinguishable.

THE TRUE CHURCH

I solemnly testify, my brethren and sisters, before sitting down, that

I do know absolutely that this is the true Church of the Redeemer of the world whose precious blood was shed that we might live and be redeemed and saved in the kingdom of God. I know also that Joseph Smith was a prophet of God, faithful and true, and a wonderful man—wonderful indeed, and that his brother Hyrum, the Patriarch, was much like him.

I rejoice in this testimony and pray that it may ever be with me, and I invoke God's blessings upon you, brethren and sisters, in the name of Jesus Christ. Amen.

ELDER WILFORD W. RICHARDS

President of the North Central States Mission

My brethren and sisters, I rejoice in the clarity and the strength with which the principles of the Gospel have been taught to us in this Conference. It is indeed good to be here.

We, in the North Central States Mission, believe that the present time is a very choice period in which to do missionary work. We are constantly being asked such vital questions as: What is behind all these things that are happening on Temple Block in Salt Lake City? What is it that stimulates and maintains your great missionary system? Why do you build these temples? How is your Security work organized and conducted? The answers to these questions carry much that is fundamental to our doctrine, our activity and our lives. People have always been interested in results. We as missionaries are delighted to point to some of these things as evidence of our activity and ability to meet the problems of the day.

It would seem that the theme of this conference may easily be summarized in that passage from the 87th Section of the Doctrine and Covenants:

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord.

Our inspired leaders have in these sessions clearly marked the path, and not only indicated the holy places, but have indicated the safety associated with them. It is a sacred privilege to be permitted to stand therein.

Our missionaries stand in holy places. As evidence of this, I suggest a recent experience in our Mission. It appeared necessary to leave one of our cities temporarily without missionaries, due to the release of one of our number. This plan brought from a non-member friend a fervent appeal that missionaries be returned to them. She spoke for her friends and neighbors and called our attention to the fact that they were being taught the sacred principles of the Gospel and needed sorely the help and leadership of the missionaries.

In due time, I personally accompanied an elder as he returned to this city. Across the aisle in the train was a young man in the custody of a sheriff. The officer was returning his companion to face serious charges of infraction of the law. I witnessed the uneasiness of the young man.

I heard him discuss the possibility of meeting his accusers, of facing a court and a jury with the possible loss of his freedom for months or years. He traveled at the expense of the state. When the time to eat arrived, he was taken into the diner. At night, he was led into the sleeping apartment of the train. Yet, with all of this, he was unhappy. He was uncertain of himself. It was quite evident he didn't stand in "holy places."

In the same car traveled the missionary who was also being returned. He was not wanted by an accuser or the arm of the law. He was returning to an unselfish and a sacred service. He willingly paid his own transportation. For food he ate a sandwich and an apple. At night he secured what sleep was possible by dozing in his seat. He was radiating the spirit of calm and cheer as he conversed with fellow passengers. There was no disturbing conscience. He was at peace with himself and with others. He stood in "holy places." This situation, in contrast with the one just mentioned, clearly illustrates the value of the Gospel and the application of its truths. It thoroughly demonstrates the fact that the safe, sane and happy life is the one that is well-ordered and disciplined. It is not difficult to see and understand that the measure of one's achievement, progress and joy is viewed in terms of the degree to which he gives himself wholly and sincerely to the living of the fundamental and potent truths of the Gospel.

In the North Central States Mission we have many choice and worthy people. One of these I desire to refer to as a man of faith, as the following incident will indicate. I speak of Brother Arnold Wadsworth of Chinook, Montana. A few years ago this brother had the misfortune to lose the sight of one eye. About a year ago, while working on his farm, the lever on a planting machine was accidentally released, striking him in the other eye, which resulted in the loss of sight there also. While receiving treatment in a hospital at Great Falls, Montana, following this accident, he was visited by President Edward J. Wood, of the Alberta Temple, who gave him a blessing with a promise that vision would be restored to the sufferer. For several months there was darkness, but always an abiding faith and a manly courage. Last December, Brother Wadsworth felt impressed to visit the Mayo Brothers at their noted clinic in Rochester, Minnesota, also in our Mission. Here the best of care and attention was given him. Several operations were performed, but each time accompanied by disappointment and apparent failure. After several weeks, an interview was called at which time he was told that nothing could be done for him. The operations had failed and there was nothing left for him to do but to return to his home and adjust himself to such life and activities as could be accomplished without sight.

This man of faith replied that such could not be. He had been promised by a servant of the Lord that he would see and that he had come to this noted institution for the scientific skill required. Failure could not be accepted. Followed by a brief but intense silence, this answer came from the skilled physicians: "If that is your faith, your

purpose and hope, we will try again." Another operation was arranged. A more healthful condition was found than had hitherto been discovered. Followed by other operations and special treatment sight came back into the eye. This experience is recognized as an outstanding event in the clinic. The scientists were deeply touched by it. This grateful man recently returned to his home able to see his loved ones, his associates, and to engage in his activities which had been impossible for many months. He speaks of this experience with a deep and sincere gratitude and a sacred recognition of the kindness of the Lord to him. He, too, stood in "holy places."

May we, also, be able to stand in such places and be not moved. It is a privilege to drink deeply of the spirit and inspiration of this Conference as it flows through these, our presiding brethren. Such is our blessing, our guide and our refuge. May we all be strengthened by an appreciation of its full significance I humbly pray in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice greatly, my brethren and sisters, in meeting with you and enjoying the sessions of this Conference. I am fully in accord with everything that has been said to us during all these meetings. I feel that the instructions that have been given are of great value, and that, as Latter-day Saints, we should remember that which has been said, and undertake to follow it out to the best of our ability for our own welfare.

CORRECT PRINCIPLES—SELF-GOVERNMENT

I am reminded of a story that is told—I think most of you have heard it—of the time when the Prophet Joseph was in Nauvoo. Nauvoo had become a very flourishing and wonderful city,—the outstanding city of Illinois,—one of the most remarkable cities in the country at that time. It was situated on the frontier and of course did not enjoy the facilities that we have today. Visitors came from all parts of the country. Among them was a prominent minister who was quite interested in community welfare. He said to the Prophet Joseph: "How do you govern this people so remarkably well? There is order and harmony, and splendid results are being accomplished in this city." The Prophet Joseph gave that historic answer: "I teach them correct principles, and they govern themselves." I think that is the keynote for us as Latter-day Saints in all the walks of life.

LOVE OF MONEY THE ROOT OF EVIL

President Clawson has referred to the fact that it is hard to distinguish between the temporal and the spiritual. We are concerned with temporal things as well as spiritual things. We need to act properly in temporal things and we need to grow spiritually. We should not allow

the temporal things to over-balance spiritual things; because while we have to earn our own livelihood, we ought to keep in mind all the time that we are here for a time only, that this life is only part of our existence, and that eternal treasures are the things for which to strive. We are told by the Apostle Paul that the love of money is the root of all evil. Certainly the love of money may lead to some very serious conditions. Any man or woman whose whole heart is set upon the acquiring of wealth to the exclusion of things that are spiritual and in accordance with the principles the Savior laid down is failing to appreciate some of the greatest things in life. Anyone whose efforts are so set upon the things of this world, that he does not show fair dealings and mutual helpfulness to his fellowmen, though he may accumulate wealth, is a failure.

PRESENT ECONOMIC CONDITIONS

I have been trying to analyze in my own mind during this Conference something of the present economic conditions of the Latter-day Saints. I realize that there has been great improvement in a general way in economic conditions throughout the nation, and in our own localities. I would like to present a few figures to you to indicate something of the recovery that has taken place with, of course, the help of a great amount of Federal funds throughout the nation. These figures refer to the nation as a whole.

COMPARATIVE BUSINESS INDICATORS

In 1929 farm income was at a figure of 105, 100 being the normal. In 1936 it was 85. In department store sales in 1929 the index was 108. In 1936, 93. In business activity in 1928 and 1929 it was 110. In 1936, 108. In the matter of employment in the durable goods industries,—the heavy industries which reflect and indicate in large measure the prosperity of the country,—the index in 1929 was 95. In 1936, 88. In demand bank deposits throughout the country, the total in 1929 was \$13,500,000,000. In 1936, \$19,000,000,000.

In our own locality we find that building permits, for instance, in this city in 1929 were \$5,670,000. In 1936, \$3,373,000, or 60%. In some department store sales in this city, taking the volume in 1929 at 100%, the volume in 1936 was 75.2%. In wholesale groceries, with 100% in 1929, the percentage was 81.6% in 1936. In wholesale hardware, with an index of 100 in 1929, the index in 1936 was 122. In the matter of unemployment, the decrease during the past two or three years has been very substantial. In fact, it appears that ordinarily, at present, of those who are qualified in the trades, there is practically no unemployment. In my judgment, one of the best gauges of economic welfare in this intermountain territory is the measure of tithes paid. On a unit basis, this would indicate that in the year 1936 economic conditions among the people were about 83% of what they were in 1929. In respect of building construction, I think we have recovered probably less than in almost any other phase of industry; but I believe that with the progress we are

making in economic conditions, there will be a large increase in this activity in the future; which should take up a large part of the unemployment that prevails throughout this nation.

IMPROVEMENT IN EMPLOYMENT

I find in traveling among the stakes of Zion in many places there is relatively little unemployment and that people are feeling much better about conditions. Yet there is and always will be unemployment, and at the present time, particularly in the more densely populated sections, there is still considerable unemployment. It has been found true that a large proportion of the unemployed are those who have not particularly qualified for any line of industry. They have never become skilled in vocations or trades. I think that is one of the things that we ought to stimulate, to encourage and to assist in every part of the Church. All girls and boys among us should learn trades or vocations that will fit them best for life as far as practicable, in the localities in which they live. It appears that in this year, 1937, there will be constantly increasing opportunities for employment in the mining industry, in agriculture, in construction work and in generally increased business activity.

DEVELOPMENT OF NATURAL RESOURCES

In like manner, we should develop all our natural resources under proper state control, and develop industries suitable to local conditions. In Utah, for instance, in the matter of water supply we are not so fortunate as some of the surrounding states. Idaho is much better situated in water resources. To some extent Arizona also has this advantage, as well as California, Wyoming, and Colorado. Water is the very lifeblood of our communities. For lack of sufficient water some of our people have found it difficult, particularly in these drouth years that we have had, to mature proper crops and maintain the population we have, and that we ought to have, with the extent of fertile land in various localities.

CONSERVATION OF WATER SUPPLY

I say water is the lifeblood of this intermountain section. The State Engineer of Utah has been making a survey of small reservoir sites throughout the State. Utah has had proportionately less reclamation than any of the surrounding States. Yet all possible water supply ought to be conserved for irrigation of available lands. A large proportion of the people of the Church have been trained in agriculture and are living near to the soil. There ought to be every opportunity given to them, as far as possible, to maintain themselves in the communities in which they live. The results of the survey above mentioned indicate that there are about fifty-four small reservoir sites in addition to some other possibilities of additional water supply. If they can be developed, many communities throughout this State will be helped. I would like to encourage the Stake Presidencies and Ward Bishoprics in those communities where such possibilities prevail to cooperate in every way in an endeavor to get reservoirs

developed to provide supplemental water for the maturing of later crops in localities where our people have already established themselves. The water supply should be controlled and regulated in such a way that the people at large will have the benefit. In like manner it is important that all natural resources should be developed and protected for the welfare of all the people.

CLASS AND FREAK LEGISLATION

It seems to me at the present time there is an unusual tendency in our legislation not to consider the welfare of the whole people, but for various groups to seek to obtain legislation that pertains to their particular interests. Now, if there is any particular group that wants any legislation that is not for the welfare of the people as a whole, it is dangerous legislation. As citizens and leaders in these various communities, it should be realized that those who are elected or appointed to act in political office should cultivate the determination to deal fairly with all citizens and avoid anything in the nature of class legislation, for such things are bound to react in promoting strife and disunion.

AVOID CLASS FEELING AND STRIFE

There is a tendency among some politicians to stir up class feeling and to pit one group or class against another. That is a dangerous thing. The Lord's heart is open and his blessings come to all mankind; he is no respecter of persons, and in all lands and in all places those who serve him and keep his commandments are accepted of him. I think that ought to be the spirit of the Latter-day Saints everywhere. We should strive against anything in the nature of class feeling or class legislation. We have heard during this conference about the strikes that are prevailing at the present time. We are all familiar with these conditions. We must all come to understand that when such conditions develop, it is high time that both employers and employes shall be made legally responsible under the law in their dealings with one another. Also, it must be remembered that, in many such disagreements, the public at large suffers the consequences. Is it, therefore, not possible to work out some plan whereby friction may be avoided and whereby strikes may be promptly settled to avoid loss of wages to employes, deficits to the employers, and suffering to the public? There must be plans worked out, and proper legislation enacted, that will bring both sides of such controversies together under equitable conditions; otherwise, if they increase they will become a serious menace to the welfare and progress of this nation.

WISE COUNSEL OF PRESIDENT GRANT

There have been a number of legislative matters that have been enacted and policies promulgated against which warning has been given by the President of the Church; and I want to say to you, and I believe you will realize it if you will think back upon these things, that in every instance he was right in his counsel. If this advice had been followed

we should all have better conditions. Now, we do not believe in blind obedience, but we do believe in discerning obedience. Every one of us is entitled to enjoy discernment. What is discernment? It is recognizing the difference between right and wrong, or developing clearness of judgment or insight. If we are living the Gospel we are entitled to enjoy the light of the Holy Spirit to guide and bless us, to enable us to judge rightly. We do not have to accept the judgment or counsel of the man who stands at the head of the Church here upon the earth; but we will know that the things he advises are right, if we will divorce ourselves from personal or political desires or ideas. We should strive to enjoy the spirit of discernment. The Apostle Paul tells us that one of the gifts of the Holy Ghost is the discernment of spirits. In like manner one of the gifts is discernment of right and wrong. What a wonderful thing it will be when we shall all learn correct principles, and have the discernment to govern ourselves in righteousness. Then we shall grow in justice and fair dealing, we shall avoid strife and contention, we shall enact and administer equitable laws, and improve in temporal and spiritual things. The Lord will prosper this people temporally as well as spiritually if we control our selfish feelings and strive to carry out his purposes.

FOLLOW ADVICE OF LEADERS

I rejoice in the truth of the Gospel. I realize the fact that the Lord has been very kind to me; my brethren have been very kind to me, they have borne with me. I sustain these men who preside because I know they are men who have been selected of the Lord by the inspiration and power of his Spirit. And I want to say to you that I realize the Presidency of this Church are in a position to counsel us in righteousness. If we will forget personal feelings or selfish desires and will conform to such advice we will gain the blessings. The people as a whole will be prospered and blessed; and the people of the world will be greatly benefited if they will observe the instructions that are given to us here and that have been given to us all the years past. I know of a verity that Joseph Smith was a prophet of the Lord Jesus Christ, that he was an instrument in the hands of the Lord in restoring the Gospel of which we are the beneficiaries, and that all those who have succeeded him as presidents of the Church have been empowered with the same power and spirit. They have enjoyed the spirit of their calling in rich measure. May the Lord continue to sustain President Grant, and bless all the officers throughout this Church, that they may be watchmen upon the towers, that they may listen to the instructions given by those in authority and carry the same to the people! May every one of the members of the Church cultivate the spirit of discernment and of righteousness, that all may learn proper principles and control ourselves for our own benefit and for the progress of the work of God, I pray in the name of Jesus Christ, Amen.

As a closing number, the congregation sang the hymn "The Spirit of God like a Fire is Burning."

Elder T. George Wood, President of the Taylor Stake offered the closing prayer.

Conference adjourned until Tuesday, April 6, 10 o'clock a. m.

THIRD DAY

MORNING MEETING

Conference reconvened promptly at 10 o'clock a. m., Tuesday, April

6. The *Relief Society Singing Mothers* furnished the musical numbers for this session. The first selection by the *Singing Mothers* was "How lovely are Thy Dwellings."

Elder Stephen H. Winter, President of the San Francisco Stake, offered the opening prayer.

The *Singing Mothers* then sang an anthem, "Crossing the Bar."

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church as follows, all of whom were unanimously sustained:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL CONFERENCE

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
	Rufus K. Hardy

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

OTHER OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Franklin S. Harris
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Franklin L. West
Richard R. Lyman	

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams	John F. Bennett
----------------	-----------------

TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor; D. Sterling Wheelwright, Assistant Conductor.

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Wade N. Stephens, Assistant

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Kate M. Barker, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
(We will ask Brother Morris to select his assistants later)
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, First Assistant Superintendent
Edith Hunter Lambert, Second Assistant Superintendent
with all the members of the Board as at present constituted.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

HISTORY OF THE CHURCH REVIEWED

This Church has had an interesting past. It will have a more interesting future. It has ever had outstanding objectives, that have focused the attention of the Church as we have gone forward, step by step, in unfolding the plan and purpose of the Lord in the establishment of this, his glorious work, to be triumphant in the last days. We glory in those achievements of the past. We have reason to be grateful to the Lord for the faithfulness and devotion of our fathers and mothers. We have been through days of trial and of struggle, of migration and immigration; crossing the plains; and colonization work. We have passed through days of misunderstanding when the voice of villainy and slander has had its day. We have seen bonds and imprisonment and even martyrdom. But a new day has dawned for the Church, a day of understanding and a day of demonstration. This day comes at a time when the world needs the very things that the Church is undertaking to accomplish as an example to them. It comes at a time when Christianity is having its most serious struggle, at least in these modern days, by reason of the difficulty churches are having to hold their membership, wherein, we have learned at this Conference, entire nations have turned away from Christianity. Some have said that the world has waited nineteen hundred

years for Christianity to reach the zenith of its power, and then it is found helpless to save the world from its greatest catastrophe, and there is a disposition to look for something else.

SPAIN'S SAD CONDITION

I confess to you that it is a sad picture to see what is happening in Spain today. Spain was, for nearly a thousand years, the mightiest strength of the Roman Catholic Church, in maintaining itself, and it was by the might and power of Spanish soldiers that this church was able to establish itself in nearly all of Latin America; and to see this great nation turning against that church, crucifying priests upon the crosses within their own sacred structures, driving priests and nuns from the country, and raiding the treasury. These men who are the descendants of many generations of that kind of Christianity are engaging in one of the cruelest wars that ever has been waged among any people in the destruction of each other. If these are the fruits of the Gospel of the Lord Jesus Christ, no wonder the world is losing faith.

VITALITY IN CHURCH OF CHRIST

There are many today who are agreeing with what the Lord said to the Prophet Joseph Smith more than a hundred years ago, concerning the brand of Christianity that was in the world then. "They had the form of godliness but they lacked the power thereof." Our Church, I say, comes to the attention of the world, when the world is willing to listen, and is far more concerned in the actual demonstration than in any of our proclamations of theories. For, after all, you can never judge the merit of any plan until you see it in actual operation in the lives of those who believe it.

This Church has survived all this opposition and stands today making its greatest progress, outranking other churches so far as its percentage of growth and increase is concerned, showing a vitality no other church has equalled so far as I know. No other church in this land has been engaged in building churches as this Church has been during the past few years. It is attracting the attention of the people of the world. But there is something here that is vital, something that holds men in times of trial, supports them in the face of mobs, sustains them in pilgrimages across the plains, keeps them loyal under all these circumstances and now, in the day of prosperity, can still hold its membership.

My soul rejoices, therefore, in the great undertaking which the Church has set for itself, to demonstrate that the plan of our Father in Heaven is capable of meeting and solving economic problems of the poor and the unfortunate by the vigorous application of those principles which the Lord revealed to the Church in the very beginning.

When I think of the difficulties in the world to amalgamate people into a brotherhood, I realize we have reached a time when we are about as far away from brotherhood as the world has been in a long time, because each nation is thinking only of itself and within each nation are groups

that are affiliated for selfish interests. How difficult it was in the days of Christ to amalgamate the Jew and the Gentile, and yet it was the prayer, one of the last prayers of the Master when he said, as he prayed, that they all, his disciples, "may be one as thou, Father, art in me and I in thee, that they may also be one in us, that the world may believe that thou hast sent me."

BROTHERHOOD IN THE CHURCH

It was the plan and purpose of the Christ and his Church to make men brothers, no matter what their nationality, to bring them into a brotherhood and a fraternity. I rejoice when I see what has happened in this Church in the gathering of the people from all nations, even as the old Prophets saw them come—one of a city and two of a family, and from every nation—to the "mountain of the Lord's house," to here be amalgamated into a brotherhood the like of which has never been witnessed in the history of this world before, among the peoples of Europe and America, save it was in the days of the Nephites, when they too had a brotherhood for a long period of time. But here we are assembled in this house, English, Irish, Danish, Scotch, all nationalities, into a brotherhood. I am sure that it is the purpose of the Church of Christ to create such a brotherhood.

I read in the Doctrine and Covenants these words from one of the revelations, section 38, verses 24 to 27:

Let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself.

For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

Thank the Lord that we are moving toward that glorious picture wherein brotherhood is accentuated. The revelation of the Lord does not indicate that he has taken up either the side of the rich or the poor, and certainly he is opposed to selfishness and to class distinctions and to groups interested only in themselves. Let me read, from the fifty-sixth section, what the Lord has to say concerning both groups:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

But on the other hand:

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the poor who are pure in heart,

I am sure that in perfect harmony with this revelation I could add "and blessed are the rich, too, who are pure in heart, whose hearts are broken, whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their great deliverance."

OBLIGATION UPON RICH AND POOR

This indicates an obligation upon both groups toward each other, the rich and the poor. While the Lord provided an abundance for the needs of his sons and daughters when he created the earth, nevertheless he knew that some would be more frugal and saving and wiser in their accumulation of the things of this world, and others would be careless and indifferent and would soon come to want. There seems to be something essential in the Lord's plan to preserve human life, and that even though some may be careless and not frugal and saving, they too shall have food and shelter and clothing.

You will find the following recorded in the Book of Mormon, Mosiah fourth chapter and seventeenth to nineteenth verses.

Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him food, nor impart unto him of my substance that he may not suffer, for his punishments are just.

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

For, behold, are we not all beggars? Do we not all depend upon this same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

That is in harmony with another scripture that says it is far better to feed nine unworthy ones than to allow one to go hungry and in want.

The Lord has therefore set up a plan by which those who have may give to the assistance of those who have not. In the 104th section of the Doctrine and Covenants, which we have quoted often during the last year, as we have visited you in the stakes of Zion, we read:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

The Lord's provision is not to take from a fellowman that which he possesses, against his will, but with his whole heart and in the spirit of love for his brother he gives his tithes and his offerings that there may be sufficient to care for the unfortunate, for the needy and for those in distress.

LOYALTY WILL BRING SUCCESS

The way the Church has responded to the appeals that have been made has filled my heart with joy. It is wonderful what has been accomplished. Yet not all of us have participated, and we can go farther

than we have gone. I am sure that if we shall go forth with a resolve that we can reach a minimum of one dollar per capita with Fast Offerings, it is possible for every stake and every ward to achieve this. Do not, however, regard it as a maximum amount. That is the standard for the poorest families in the Church, a dollar per capita. It should rise from that according to the standard of the living of the membership of the Church. Oh, that every man in this Church would pay his honest tithing; what we could do! Thank the Lord we have loyal men that are doing this. God touch the hearts of those who haven't the vision yet to see how important it is for them to make their contribution, thus establishing right and claim for an eternal inheritance for themselves in the kingdom of God, paying their rent to the Lord, their honest debt to him, and providing the means sufficient to care for the unfortunate and the needy, and supporting great movements of the Church.

We must keep our eye upon these grand objectives. As the brethren have said, the Church has never set its hand to undertake anything more important than the attempt to solve this great problem. Now we have selfish interests to combat. I am sure in the world there is a spirit that would array group against group, class against class, but it must not find its place in this Church.

ADVICE TO THE POOR

You poor brethren, what shall you do? You must make your contribution. You must not become greedy, nor filled with complaint, nor as the Lord said, having your eyes full of greediness and refusing to labor, you stand as condemned before the Lord as the rich who will not give to your help if you exhibit that spirit of selfishness, and covetousness, and of idleness. You must make your contribution so that you too may get that spirit of brotherhood and not have in your hearts hatred toward those who are well to do. The spirit that is rampant in our country must not find its way into the hearts of Latter-day Saints and get themselves filled with such a venom toward wealth and toward large interests that they engage in the unlawful practices that are so common elsewhere. Latter-day Saints should be distinguished as men that obey and honor and respect the law. I am sure that so far as the masses of the people are concerned, the world never had such blessings and advantages. Let me call your attention to the fact that, so far as the masses are concerned, we are all of us in a more fortunate condition than the world has ever known. It is true that in this age of science and invention wealth can be accumulated faster today than ever before in the history of this world. Originally it was secured by the enslaving of human labor, and the profit went to the master and lord who supervised his people in the state of semi-slavery. We have no longer in the industrial world the slavery of men, but machinery that takes the place of men and makes it possible for wealth to be accumulated, I say, faster than at any period in the history of the world, but let us not feel because we have not all become millionaires that we are a group discredited and that we are not getting our fair deal.

BLESSINGS COMMONLY ENJOYED

I remember as a boy there were three men in Logan who possessed a surrey, a team and a man to drive the outfit, and when they turned out we looked with almost envious eyes upon it and longed that we might have such a display of joy and satisfaction to travel about as these our fortunate brethren. When I go to Cache Valley today I find ninety percent of all the farmers and brethren in Cache Valley owning an automobile that cost more than that team and surrey. That is the blessing that has come to the common people that once only the rich knew.

In 1900 not one family in one hundred owned a horse and a buggy. Today three out of four have cars. One family in thirteen had a telephone. Now one family in two have telephones, and that is only thirty-seven years ago. Modern plumbing and central heating were luxuries. Less than five hundred thousand homes had electricity in 1900. Radio and electrical refrigeration were unknown. Today twenty-one million homes are wired for electricity. Seven million families own electric refrigerators; twenty-two million have radios; blessings that kings did not know anything about. So we are all of us participants in the greater blessings that have come, and if we have not become wealthy and independent and ready to go onto easy street, we are enjoying blessings beyond any generation that has ever lived.

Now then, brethren and sisters, let the spirit that was in our fathers, that prompted them to make sacrifice, also inspire us to help our brother and our sister.

EPISODE FROM FATHER'S JOURNAL

I was reading my father's journal recently and an early episode mentioned was his response to a call from President Young. My father was a bishop in Cache Valley when a call came for volunteers to go down to the Missouri River. There were five hundred eighty souls stranded and unable to come to the valleys of the mountains and somebody had to go and help them. My father writes, "I did not have the heart to call for the six men allotted to my ward, unless I responded first." So he became the first volunteer; left his farm in the care of his brethren, took his two ox teams, drove down to the Missouri river, assisted in bringing the five hundred eighty, and paid his own way; never received a dollar for it, though it required six months to accomplish it. The joy that he had in having done something for some of his unfortunate brethren and sisters was pay enough. From those five hundred eighty, countless thousands have come to own their own homes, to live in these valleys and enjoy the benefits of this wonderful land and privileges within the Church. Let that spirit, therefore, be in the hearts of all of our brethren and sisters today, the spirit of brotherhood.

TROUBLE IN NATIONS OF WORLD

My brethren and sisters, I am also exceedingly anxious that the Latter-day Saints shall not only distinguish themselves in this spirit of

brotherhood, that we love our brethren, but that we love them sufficiently to save them from humiliation and from sorrow and distress that will come unless we assist them in the solution of their economic problems. I am also anxious that we shall distinguish ourselves in a time when the whole world seems to be running wild with a spirit of change. When the war had ended, many of us rejoiced to see nation after nation abandon monarchical forms of government and establish democracies, and, we thought, this is truly the beginning of the golden age for the world. Then we discovered with sorrow that there was much lacking to prepare the nations, that had been for ages under kings and monarchies, to be ready for a democracy. They could not stand the trial of poverty and distress, and capitalizing upon the people's distresses there arose leaders that overthrew these democracies and they established dictatorships that will not bring this world to its peace, nor will they liberate these people but will enslave them, and they will never go forward under the plan of either communism or fascism that robs men of their liberties, of their property and political rights.

AMERICA'S DESTINY

My brethren and sisters, as we see them, therefore abandoning these democracies the whole attention of the world is focused upon the great democracy of the world, America. Shall it stand; shall it survive? Yes, because the Lord God of Heaven has established it. I am not afraid of outside enemies. All the perils that threaten this country shall be from within. There shall never come any disaster nor distress that shall destroy America from the outside, if the peoples of this land shall rally to the standards established by our fathers, and maintain the stability of the Constitution and the law, and the order established in this land wherein our fathers long ago agreed that the will of the majority expressed in laws shall be obeyed by the minority.

God help us as Latter-day Saints to be found still standing by these standards and loyally supporting the law and order and the great democracy established here, that it may live for the blessing of all flesh, as the Lord has decreed it; for after days of sorrow and trial and dictatorships, the world will be prepared, by and by, for the fruits and the blessings of the democracy that shall survive in America.

THE KINGDOM OF GOD TO BE ESTABLISHED

Yes, I agree that there are troublesome times, days of sorrow and distress ahead of the world, and that the devil is in the world grasping to maintain his power, yet the Lord God of Heaven has established his kingdom, and he is in the world with it, and it shall be triumphant and victorious. The Lord help us to adhere to these glorious principles, and we shall fulfil the prophecies of old wherein they declare that the ends of the world, the east and the west and the north and the south shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Zion arise and shine. Thy day hath come.

God help us to prove to a world that is doubtful and skeptical about the Gospel of Jesus Christ, that in the real Gospel, restored with its power and its authority, there is a virility and strength sufficient to meet and to solve human problems, and let us go gloriously toward our destiny, as the Lord hath pointed it out, I pray in the name of Jesus Christ. Amen.

ELDER ABEL S. RICH

President of the Canadian Mission

It is indeed a pleasure to join the Latter-day Saints in this great Conference again. I have been inspired by the beautiful music and by the clarity with which the principles of the Gospel have been presented to us by our President and by the General Authorities of the Church.

I am happy to see the feeling of friendship and social fraternity that exists among our Latter-day Saints. I think its equal cannot be found in any other group in the world. It is based on what Jesus called a mark of a true disciple, when in speaking to his Apostles he said:

By this shall all men know that ye are my disciples, if ye have love one to another.

You faithful Latter-day Saints in the stakes of Zion are preaching the Gospel beautifully to the world. The broadcasts from this historic building and organ, the fine sermonettes that come from Brother Evans, your work on the Social Security Program, have reached people in Eastern Canada and touched their hearts, who have never heretofore found interest in the Gospel of Jesus Christ.

This letter came to me this morning. It was directed to the Temple grounds here, and forwarded to me by Brother Peery. It suggests what some of these things are doing in the world. The letter is from a young college student, who takes her Bachelor's degree this spring from the Farmington Normal State School of Maine, and says, in part:

I saw the March of Time the other night, telling how you have been meeting the economic difficulties there. I was fascinated with it. Living here in the east, I have never contacted real historical information concerning the Mormons, and now I would like very much to know something of their history.

On my recent tour of the mission, when I reached St. John, New Brunswick, a city where we had been unable to make many contacts or get much favorable newspaper work done, a reporter called and asked me if I had anything that would interest the people of St. John, after he has asked me what my mission was. I told him that I felt that I did have something that would interest the people of St. John, and would be glad to give it to him if he would come to my room. He came and I gave him some of the facts about the Social Security Program, something of the way it had worked out. Then he said: "That sounds like a fairy

story." When I assured him that it was the truth he said: "It is wonderful. I have not heard anything like it. But," he said, "how do you get your people to do those things?" I was pleased to tell him that the secret of the response lay in the fact that the membership of the Church of Jesus Christ of Latter-day Saints look upon their President as a prophet of God, who speaks the will of God to his people.

The same spirit of friendliness and love so manifest in the gathering of the Latter-day Saints here is found in the branches of the Church in the world, which indicates that the secret lies, not in people or in their place of residence, but in the principles of the restored Gospel. This knowledge gives zest to missionary work: to realize fully that the message of the Gospel gives purpose to life, and enthusiasm for living, an interest in the welfare of other people, resulting in the growth and happiness of the individual, gives courage to the missionary to carry on even under many discouragements.

The missionaries throughout our mission are well, and are a happy group, thoroughly enjoying their work. They are fine examples of what the Gospel does for people. Their buoyant happiness, their courage and kindly interest in the welfare of the people teach well the fruits of Mormonism. You parents are to be congratulated on the home training of these fine young men and women.

It is my opinion that none of our fine institutions can take the place of the home in training young people in the formation of ideals and correct attitudes. If missionaries come into the field with the right attitude and ideals, and if they have been taught the value of unselfish service, and have grown up in a home where reverence has been shown for the Gospel, and where its principles have been practiced, they have that which makes them successful missionaries.

If they can have added to these fine essentials some definite knowledge of the Gospel principles, they are so much better equipped for their work. Many come to us knowing but little of the Gospel, and little of the art of meeting people. I have sometimes wondered if in our homes, as Latter-day Saints, we could not do more by way of teaching the Gospel to these young people, that they might come to this important work just a little better prepared.

Missionaries who have some definite training in music, public speaking and reading, have opportunities to meet clubs and social groups, that help very materially in getting our message before people in such fashion that they will listen.

On reaching the mission field the missionary is thrown largely on his own resourcefulness and initiative. This causes him to study with a definite purpose, and creates in him a humility and a dependence upon God, that accounts largely for the marvelous growth that he makes during the mission period.

These lines from Ella Wheeler Wilcox well characterize, I think, the life of the missionary, wherein she says:

Lean on thyself until thy strength is tried,
 Then ask God's help, it will not be denied.
 Use thine own sight to see the way to go;
 When darkness falls ask God the path to show.
 Think for thyself and reason out thy plan;
 God has his work, and thou hast thine.
 Exert thy will and use self-control
 God gave thee jurisdiction of thy soul.
 All thy immortal powers bring into play;
 Think, act, strive, look up and pray.

No matter what our station in life, the blessings of the Gospel are dependent upon our individual response to it. Its blessings and promises and requirements have remained much the same throughout the ages, and the joy and happiness based on its principles have been enjoyed only by those who have made the Gospel a living, active part of their daily lives.

Speaking through the writer of the book of Revelation, the Master commended the Saints for much of their fine living, and then he made these promises to the seven churches, and I believe they have eternal values:

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, and . . .

He shall not be hurt of the second death.

And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them. . . .

He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. . . .

Him that overcometh will I make a pillar in the temple of my God,

and then finally he concludes by saying:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eyesalve, that thou mayest see.

The present condition of the world indicates that the Latter-day Saints should see the necessity of the possession of this gold that has been tried in the fire, and of this salve with which to anoint our eyes. Within the Gospel principles is found the gold that has been tried in the fire, and in the inspiration of our leadership and the authority of the Priesthood and the blessings of the Holy Ghost is this salve with which to anoint our eyes, that we may see, and seeing, find the way to peace, security and happiness.

I am happy in the Gospel of Jesus Christ. My testimony and love for it grow as I see its influence on people.

May the Lord bless our leaders and us, that each of us may do fully our part of this great work, I humbly pray, in the name of Jesus Christ. Amen.

The *Singing Mothers* and the congregation sang the hymn, "Prayer is the Soul's Sincere Desire."

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

Recently I had the pleasure of visiting the Texas Mission. President Peterson was ill and has since been released to return home. It is regrettable that it becomes necessary every once in a while to release missionaries on account of the condition of their health.

President and Sister Peterson have certainly done excellent work in the Texas Mission. They have the love and confidence of the Saints and the missionaries. The Saints have been greatly blessed by the Lord in having such fine people to preside over them.

There were two things that interested me particularly while in the mission field. The first was the integrity and the good spirit manifested by the Saints in trying to do what they could in preaching the Gospel of Jesus Christ. They are interested in having the message go to other people, and they give of their time, and their energy, and their money, in order that they may be helpful in the progress of the Lord's work here upon the earth.

In one field I found a man, formerly from Wyoming, who, in order to go to Sunday School, found it necessary to travel thirty miles each way. He got into his car with his family, and as they proceeded up the valley they picked up other members of the Church and drove thirty miles in order to worship the Lord on the Sabbath day.

I not only had the privilege of attending the district conferences, but I had the opportunity of visiting in some of the very small towns where the missionaries have been sent to labor, and where they had found some investigators, and where a few Saints live.

In going to one of these very small places the presiding Elder of that district asked me if I would accept an invitation to eat in the home of one of the Saints. I told him I would be very delighted to visit among the people. He said, "Well, Brother Taylor, I would like to say this, before you accept the invitation, the place where you are going is a very humble home, and they haven't been blessed with all of the comforts that other people have been blessed with." I told him I would like to go and would be delighted to visit with them.

When I went to this home it was indeed a very humble place, with but few of the usual comforts that men and women are entitled to. When I went into the house I found that one of the men was very much interested in carrying the message of the Gospel to other people and had a supply of tracts. He would go out in the day time and perform his usual labor, and then at night he would go out and leave tracts and do regular missionary work among the people.

When we sat down to a meal, it was very humble, but good. The table was small, and it was necessary for some of the family to stand up. Because I was visiting among them they went out and purchased a few cup cakes. I am doubtful whether they had had cup cakes in the house for a long time.

In the course of our conversation, this good man who was doing so much for the Church, and loved those who had been appointed to preside in certain places in the Church, said that tomorrow he and his brother expected to lose their jobs, and yet he was entertaining me as one of the servants of the Lord, and also going out day and night in order to preach the Gospel of Jesus Christ. As I traveled among the people I found the same spirit, a spirit of sacrifice and of helpfulness.

The other thing that came to my attention was the attitude of the people toward the Gospel of Jesus Christ, or toward Christianity in general. They still have the same opinions that they had in the days of the Prophet Joseph Smith, that as long as they have a desire to worship the Lord and are doing the best they can, eventually the Lord will take care of them when they get on the other side. So to them the Gospel only means doing some of the finer things that men and women should do, and somehow they just cannot understand that in religion there must be a certain way of worshiping God the Eternal Father, a right way, a correct way.

It seems to me that in this enlightened age when perhaps we think better and reason better, the people of the world ought to be able to understand that if there is a right way of doing everything else on the earth, that there could only be one right way of worshiping God.

You remember when Joseph Smith, as a boy, had been to church and had gone home to reason things out for himself, that even he, as a young boy, could see and understand that there must be a certain way of worshiping God. In his reasoning he said: "I will go and ask the Lord which of all the churches is right." He also said: "Or are they all wrong together?" He could see that there must be a right way, a true church on the earth, or else perhaps that all the churches might be wrong.

If the Prophet Joseph Smith, as a boy, could reason that way, it seems to me that other men and women, with the intelligence and development that they have, ought to be able to understand that God also has a correct way of worshiping Him. If they think they can find this way by reading the Bible, they will be disappointed because the Bible isn't complete enough for anyone to find the correct way. There are too many things in the Bible that are not plain and will not explain the way of the Lord in its fulness.

When the Lord spoke to Joseph Smith, He did not send him to the Bible and say: "Organize my Church and develop it, and use the Bible for your standard." That was not sufficient. Joseph Smith could not have done it, because the holy scriptures, as we have them today, are not sufficiently clear in many details. So the Lord gave Joseph Smith the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants, in order to avoid the confusion that had resulted from men trying to organize a church with only the Bible as their guide.

Even in our day, with the four standard works of the Church, we are not successful in our worship of the Lord, without our prophets, seers and revelators to receive inspiration and revelation from God day

by day, in order that we may constantly know the Lord's mind and will concerning us.

May the Lord bless us, my brethren and sisters, and help us to appreciate the Gospel and the fine things that have come to us, that we may serve him in spirit and in truth, I pray, in Jesus' name, Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My very dear brethren and sisters, I deeply and sincerely appreciate the opportunity of mingling with you in this great Conference. I believe that perhaps I appreciate it more greatly due to the fact that after having been here continuously for three years or two years and a half, I was unable to attend the last Conference, and thus I come this morning to this Conference with a renewed interest, having realized what it means to be absent.

I sincerely and humbly pray, this morning, for an interest in your faith and prayers, that I may be guided in what few words I say and what little time I occupy, to say something that will be of benefit to all of you, and that will help us, as members of this great Church, to more fully discharge our responsibilities to the world.

Sister Pratt and I are greatly enjoying our labors in Mexico, for since the division of the mission in July of last year we have moved our headquarters to Mexico City, and we are greatly enjoying our labors there. There is just one point of regret, and that is that this move prohibits us from enjoying the association of the great number of the youth of Zion who came and labored with us in the border states, among the Mexican people; for in Mexico we are not permitted to bring missionaries from the stakes of Zion, and our few missionaries are made up of young people from the Juarez Stake and from the membership of the mission itself. We feel thus that we are deprived of a great pleasure in association with a cross section of the youth of Zion coming from the different stakes.

We have been told during this Conference, my brethren and sisters, of the picture that seems to be forecast as to conditions in the world and what is about to happen. This is a rather gloomy picture. Perhaps we who are in foreign missions—I might say especially in Mexico, where the connection with Spain at the present time brings the battlefield so very close—see and realize the possibilities of the development of this gloomy chaotic picture that has been painted for us. We realize that it can, with very great difficulty, be averted. The world seems bound headlong for a chaotic, dark state of night, where darkness and confusion indeed will, as they in fact do today, cover the nations of the earth.

I feel, my brethren and sisters, that we, the Latter-day Saints, have a great responsibility in this time of darkness and confusion, a responsibility that was given to us in a direct charge by our Master two thousand years ago, in which he said:

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? * * *

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

It has been pointed out to us during this Conference that we have, indeed, that which will guide the world in the solution of its problems today, and as you cast about over the world you will find nowhere else this light that can lead the world in the solution of its problems. Only through our living in accordance with the principles of the Gospel, and letting our light so shine that men see our good works, can we be a light to the world and help them through this hour of darkness.

I should like each of you to imagine a great chandelier with hundreds of thousands of small globes, with a rather intricate, yet, when understood, simple design, through which each of those globes is connected with the main wire which brings the current from the powerhouse, to supply the power for the lighting of those globes. Compare this, in your minds, to the organization of the Church. Our Father in heaven, the power house, is supplying the power coming to us through the medium of his Son Jesus Christ, transmitting it to their representative here upon the earth, our prophet, seer and revelator; through him disseminated to the General Authorities; from them to our stake presidents; from the stake presidents to our bishops, or in the missions to the mission presidents and to the branch presidents; through them to the different auxiliary heads in the wards and to the block teachers. Thus each of us, every member of this Church, if we are in harmony with this organization, may connect our lamp to the source of power, and gain that strength and that current which will make our light so shine that men, seeing our good works, will come to glorify our Father which is in heaven.

I bear you my testimony, my brethren and sisters, that we are indeed connected with the source of divine power, that will guide us in these days of confusion; and that if we do keep ourselves connected to this organization we will each be a light that will shine in our own corner, and will guide men in their struggle during these troublous times.

But if any of us fail to uphold our immediate superiors, if we criticise our local officers, if we become out of harmony with them, then we shall be cut off from the source of power, and will not shine; in fact, we will be left in darkness.

It has been my sad experience, during the past year, since I last met with you here, to see a group of Saints sever their connection with the source of divine power, and to see their lights go out and to see them left in darkness; and others, who were depending upon them for the light, to lose their way and wander in the wilderness of confusion and ignorance. These men did not criticise President Grant. They maintained that they accepted and upheld the General Authorities of the Church. But they did not like their district president, and they criticised

their mission president, and they continued on until they refused to accept and uphold and sustain those who were placed over them in that locality, and today, as I say, they are left in darkness, to wander in the wilderness of apostasy.

I pray, my brethren and sisters, that we, as members of the Church, will sustain and uphold, support and magnify each and every officer in the Church—the General Authorities, beginning with President Grant, his counselors, the quorum of the Twelve, the Seven Presidents of Seventy, the Presiding Bishopric, the general boards of the auxiliary organizations, our stake organizations, our ward organizations—that each of us may indeed keep himself connected to that source of divine power that will permit our light so to shine that men, seeing our good works, will come to glorify our Father which is in heaven, and will find the solution, through us, of the problems that face the world today.

I pray the blessings of our heavenly Father to be with you, to be with all of us in the discharge of our respective responsibilities in this great plan, and I do so in the name of Jesus Christ, Amen.

ELDER REUBEN M. WIBERG

Former President of the Tongan Mission

If it were possible to get a group such as this one together in the Tongan Islands, one could say that he was speaking to nearly fifty per cent. of the population. From that you will readily understand that Tonga is only a mere spot in the South Seas. One writer, having visited that place, put it in words something like this:

Have you heard of Tonga,
That lone Pacific realm
Where a queen rules in splendor,
By Great Britain's saving grace,
Where parliament meets biennially only,
And then just meets to eat?

It is quite a lengthy little poem, if you would call it that. He pictures some of the things that were nevertheless true, but are not true at the present time.

Though it is a very small and perhaps insignificant kingdom, even in the legislative set-up and the government, there are many virtues that I feel are worthy of mention.

We are inaugurating a Church Security Program here in our Church, and we have already heard in this Conference of comment that has come from people outside of the United States, and from prominent men of our country, who are not of our faith, who feel that it is a wonderful thing.

In a smaller sense, perhaps, there is something very remarkable about the kingdom of Tonga and its government. All of the land is owned by the government. When a young man becomes of the age of sixteen he may register at the Minister of Lands office and receive a por-

tion of land sufficient for his maintenance, even if he has a large family, and most of them do.

Whether or not a person registers for land at that age, he becomes taxable, and every person is taxed alike. He may accept that offer of a portion of land sufficient for his keep, or he may not. Fortunate for the one who accepts it, because if he is in any mood at all to be aggressive he can take care of that and much more, and also go into other activities as much as he will.

I am very happy and pleased with this opportunity, my brethren and sisters. I didn't think the call would come a second time. It has been a year, nearly, since I returned, and I was not in attendance when my name was called in the October Conference.

I would like to say this to the brethren and sisters here assembled, respecting the people of Tonga—perhaps on your maps you will more readily find this little kingdom under the name of the Friendly Islands—when our boys, your sons, go to that field to labor they are among a class of the most friendly people, I believe, that I have ever met. I think to a great extent the people there are friendly, having overcome their prejudice of years past when the work was in its beginning. One would be impressed, almost immediately, with the friendliness of that people. The missionaries are taken in, even by those who are not of the Faith, and even by those who are under restraint by their religious leaders and advised not to accept literature or to tolerate the visit of a Mormon Elder, but invariably they make the Elders feel welcome.

During my brief mission there, presiding over that kingdom, as far as the Church of Jesus Christ of Latter-day Saints is concerned, I made a request and the response was almost immediate, and equipment was sent there for a visual means of teaching the Gospel, although we don't have much electricity in that country, other than that which can be obtained from a car battery or some other kind of battery. We rigged up and managed to produce little films to show those people some of the things that they may never have the opportunity of seeing here at home, and also many things that go to prove the divinity of the Book of Mormon. Although that book is not in print and has not been published in that language, they are very familiar with it, because it seems even with that handicap the Elders avail themselves of every opportunity to teach the contents of that wonderful book. They hope some time, though they are very few in number and the cost would be great to publish that book, that they may be enabled to assist in bringing it forth in printed form.

It was also my privilege to labor in that mission at a time when missionaries were very scarce, in fact, so scarce at one time that I was the only Elder upon the mainland, and there was one Elder in one district of that mission 260 miles away. We communicated by mail, which is anything but speedy in that part of the world.

During that period it became necessary, as you will understand, to call local people into responsible positions to carry on and officiate in the work of the Lord. During that period we had twenty-two branch presidents, all of them local men. We had three district presidents, all

of them local men. We had officers and teachers in all of the auxiliary organizations, who were local men and women.

During that period I believe that a keener sense of responsibility was felt among the Priesthood of that mission than ever before. In fact, when I went into the mission there were a number of branch presidents who thought their only responsibility was to conduct the meetings. They couldn't tell you how many members they had in the branch where they were, or very much about them. They did report that they had held a sacramental meeting at such and such a time, regularly every Sunday, and that was about all.

Many of those men developed a sense of responsibility in a short time, where they felt that they were actually the father of that little branch, and they paid regular visits to their members especially those who were delinquent, and the work developed and prospered under their leadership.

President Dunn, who has succeeded me, was a former companion upon my first mission in that nation. I almost knew that he would be my successor, when I went into the field, and he felt the same, according to our correspondence while we were separated, he on this side and I on the other side. It was one of the most pleasant days of my life to meet Brother Dunn and welcome him into the Tongan Mission, for I know his worth and his ability as a leader among that class of people, whom he loves and whom I love. I believe that every missionary who goes there, unless something is wrong with the missionary, learns to love those people.

A great deal could be said about that fine mission, even though it is the smallest we have, but I feel, my brethren and sisters, that perhaps for the one minute that I have left I would like to speak primarily of the feeling of the Latter-day Saints there toward the people at home, the families of the missionaries, and the General Authorities of the Church.

It is not an infrequent thing, in our little district conferences and in our mission conferences, especially when an elder is leaving, that many of the officers of the branches, the Relief Society sisters and others, will come to the missionary and ask him to convey their heartfelt appreciation to the Presidency of the Church, to the Twelve Apostles, and to the presidents of the organizations, for through the organizations and through correspondence and advice that come from the General Authorities, conveyed to them through the mission president and agencies there, they feel that they are just as close, I believe, as the people in the Western States Mission or in any other mission of the Church here at home.

They are eager to know all of the advances and all of the plans that are made by the Church. They have always been found to be willing to work in harmony, sustaining the General Authorities of the Church and their desires.

I pray that the Lord may be and abide continuously with those people in the South Seas, and that the work may grow and progress. It is a comparatively new mission, having been organized in 1917, and a

few years after its organization, by legislative act, a law was passed forbidding Mormon Elders to enter that kingdom—not only Mormon Elders, but any Mormons—and under that handicap, for a period of two years we labored without missionaries coming into the field.

At the time of my departure from that mission in 1925, there were only the Mission President and his wife left, with one district president and one missionary to preside over each of the other two districts. Fortunately, en route to American Samoa, Pago Pago, I met the first incoming missionary.

In 1924, almost by means that were uncanny, that legislative act was repealed, and Mormons again were granted the liberty to come in. They are glad now to have the Elders come in, I assure you, and they give us every opportunity that we request. Of course there is that element that inasmuch as the Queen herself is the head of the Church, there is somewhat of a feeling of restraint from that source, but it is very little heeded by the general population of the country.

My time has expired. I pray God to bless us, and I do it in the name of Jesus Christ, Amen.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

Thirty-seven years ago this day I was sitting upon the bench to my right. President Snow sent to me a note, and all that was on it was: "I want to see you at my office at the close of these services." I had no more idea, my brethren and sisters, what President Snow wished of me, than I have at this moment how long I shall live.

I went immediately, at the close of the meeting, to his office, and as I entered the door most of the members of the Twelve were in the room, and President Snow told me I had been chosen to be one of the quorum of Twelve. I had had no previous intimation, so it was a complete surprise.

HEARINGS IN SMOOT CASE

It was just a short time after—two years, I may say—that I was elected to the Senate of the United States. There is hardly anybody in this audience, or, I was going to say, in the United States, but what can remember, if they were of age at that time, what took place. The charges that were made against me have been published so often, and I am quite sure that every one here knows what they were. I shall not take the time to read them.

Last night I picked up the first volume, (one out of five large volumes), containing the hearings in what was known as the Reed Smoot case. All the powers of the churches of this nation used every effort and all the influence that they could bring to bear upon the senators of the United States, to have them vote for my expulsion from the Senate.

SENATOR BEVERIDGE'S INTEREST

Albert J. Beveridge, a member of the Committee on Privileges and Elections, met me often, asking me every conceivable question as to the beliefs, the aims and the objects of the Mormon people, what oaths we had taken, and everything connected particularly with what is termed in the world the "Hierarchy."

I read last night, out of Volume I of those hearings, many of the questions which were asked President Joseph F. Smith, Apostle Lyman, and others who were called there to testify. I might add that in all those five volumes my name was mentioned very seldom. It was "the Church of Jesus Christ of Latter-day Saints."

QUESTIONS ASKED OF MINISTERS

Later, in the book, "The Young Man and the World," published by Senator Beveridge, are questions that were asked of many ministers of the United States, and I am going to call your attention to the questions that he submitted to not one but hundreds of ministers of the gospel.

"The first question was: Yes or no, do you believe in God the Father; God a person, God a definite and tangible intelligence; not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer 'Yes' or 'No'?"

Then he continues: "Not a man answered 'Yes.'" Each man wanted to explain that the Deity might be a definite intelligence or might not, as the case may be; that the latest thought was much confused on the matter, and so forth and so on.

"The second question: Yes or no, do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired, in the sense that the great moral teachers are inspired. Nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross, and raised from the dead? Answer 'Yes' or 'No.'"

"Again, not a single answer with an unequivocal, earnest 'Yes,' but again explanations were offered. In at least half the instances, some or most of the answers were that Christ was the most perfect man that the world had seen, and humanity's greatest moral teacher.

"The third question: 'Do you believe that when you die you will live again as a conscious intelligence, knowing who you are, and who other people are?'"

"Again, not one answer was unconditionally affirmative. 'Of course, they were not sure as a matter of knowledge.' 'Of course, that could not be known positively.' On the whole, they were inclined to think so, but there were very stubborn objections, and so forth and so on."

"The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputa-

tion in New York and the New England states for his eloquence and piety. Every one of them had had unusual successes with fashionable congregations. But every one of them had noted an absence of real influence upon the hearts of their hearers, and all thought that this same condition is spreading throughout the modern pulpit. Yet not one of them suspected that the profound cause of what they called the 'decay of faith' was not in the world of men and women, but in themselves.

"How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?"

WITNESSES IN THE SMOOT CASE

The balance of the chapter is worthy of reading, but I haven't the time. This young man at the time was a very popular Senator of the United States, and as I read the hearings in my case, and his questions that were asked President Joseph F. Smith, when the latter was a witness before the Privileges and Elections Committee, I felt in my soul then, and you couldn't help it if any one of you were to read the proceedings, that what Senator Beveridge wanted to know was why and how the Church of Jesus Christ of Latter-day Saints held together so well, and why its members were willing to sacrifice so much of their time and their substance, and were willing to give their lives for the Church, if necessary, as shown by the testimonies given, and he felt in his soul that there was something greater than the thoughts of man; that there must be some power in the Church and that power was manifested in its representatives who testified in this case.

It seemed rather hard at the time, my brethren and sisters, that so many of the leading men of the Church were dragged to Washington to testify but I get so much comfort out of the fact that though the Committee on Privileges and Elections had an idea that was anything but favorable to the Mormon people and the Authorities of the Church, I know, from the lips of the men constituting the Committee, that the result of the hearings and of the visit of the President of the Church and members of the quorum of the Twelve and many other leading men gave a complete answer to the false charges that had been made against the members of the Church for so many years.

A STRONG TESTIMONY

God never requires anything of this people—never has and never will—that he is not prepared to help them fulfil, and will overrule all things and defeat all enemies that stand in the way of the fulfilment of his purposes.

A wonderful Church is ours! The power back of it is divine revelation. Church members are loyal to its institutions. It is not an organization for Sunday only. It enters into every-day life and never should be lost sight of in our dealings at home and abroad and in our association wherever we may be or go.

I have never been ashamed of the Gospel of Jesus Christ. I have

never in all my life been placed in a position where I felt that it was necessary that I should violate any law, ordinance or commandment of God. I never expect to be.

May God's blessings attend this people, his Church, and may his influence and power ever be with President Grant as long as he lives, and with the Authorities of the Church from the highest to the lowest, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The musical numbers for this session of the Conference are being furnished by the *Singing Mothers*, Sister Charlotte O. Sackett, Conductor.

We have a telegram from President M. Charles Wood of the New Zealand Mission in which he says the Saints and missionaries send *Arohanui* (great love) and greetings to assembled Saints in Zion.

An anthem, "Lamb of God," was sung by the *Singing Mothers*, Margaret Summerhays, soloist.

Elder Hyrum T. Moss, President of the Rigby Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY AFTERNOON MEETING

The closing session of the Conference was held at 2 o'clock p. m., Tuesday, April 6, 1937.

The *Relief Society Singing Mothers* provided the musical numbers for this meeting.

An anthem, "How Lovely are Thy Messengers" (Mendelssohn), was sung by the *Singing Mothers*.

Elder Wilford G. Edling, President of the Hollywood Stake, offered the opening prayer.

The *Singing Mothers* sang "O Morn of Beauty."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I shall read four verses from the 53rd chapter of Isaiah:

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth.

I shall depart from this text for a moment to say that I am happy in the fact that my faith, my feelings, and spirit have been in complete accord with all that has gone before, in the various sessions of this Conference, particularly in the selection of Brother Albert E. Bowen to fill the vacancy in the Council of the Twelve Apostles.

BEARS TESTIMONY

I am very thankful to the Lord for the Gospel and its blessings which I have received. I am thankful for the knowledge I have of this great plan of life and salvation; thankful for the evidences that God has provided by which to prove its truth, and for the testimony which I have received.

I know that this work in which we are engaged is the work of the Lord, the true Gospel of the Lord Jesus Christ; that which was instituted in the councils of heaven before the world was. It is the power of God unto salvation to all those who are obedient unto its laws and ordinances, and through the atonement wrought out by our Lord and Savior Jesus Christ which makes effective all the ordinances of the Gospel administered in his name and by his authority for the salvation of the souls of men.

I know that Joseph Smith was a prophet of God, I know that those who have succeeded him in the presidency of this Church have been prophets of God to this Church and to the world, including the present president of the Church. I know that those who shall come after will be called of God, and that this work will ultimately triumph, and the kingdoms of this world shall become the kingdoms of his Son, and Christ our Lord will reign upon the earth.

LIVING FOR OUR FAITH

Now I feel to quote to you, brethren and sisters, a little poem which I think is germane to the text I have chosen. I do not remember the name of the author but it reads as follows:

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
For bravado or passion or pride,
Was it harder for him?

But to live; every day to live out
 All the truth that he dreamt,
 While his friends met his conduct with doubt.
 And the world with contempt.

Was it thus that he plodded ahead
 Never turning aside?
 Then we'll talk of the life that he led—
 Never mind how he died.

A LIFE OF INTENSE SUFFERING

In the songs that have been composed, as far as my memory serves me, there has been but very little said about the suffering of our Lord during his life up to the time of his betrayal into the hands of his enemies prior to his crucifixion. But as I understand it, brethren and sisters, his whole life, particularly from the time he began his ministry, was one of suffering, intense mental suffering. The bearing of the sins of the world must have been a tremendous load. I think that no mortal man can comprehend it fully, or write it or speak it. We may never know in this life.

Mosiah, in the Book of Mormon, tells us that the angel of the Lord talked with King Benjamin and showed him certain things that would take place centuries later, pertaining to the coming forth of our Redeemer, and the atonement. I shall read two or three verses from the third chapter of Mosiah which tells a wonderful story:

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

CHRIST'S MENTAL ANGUISH

This was fulfilled in the Savior's life as recorded in Luke 22:44, which reads as follows:

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Jesus not only died for his faith and for us but he lived for it too, and for us he endured mental and bodily pain and anguish of soul beyond the power of mortal man to understand or to endure. The angel told King Benjamin that the suffering of our Lord as experienced in Gethsemane was due to the wickedness and abominations of the people. This was because he loved them so, his love being perfect.

Elder James E. Talmage, in his book, "Jesus The Christ," tells us that it was his belief that our Savior died from a broken heart. If the wickedness of those for whom he suffered and died was the cause of his extreme suffering, we might ask, how far are we responsible, and what is the measure of our guilt?

HE DIED FOR REDEMPTION OF ALL

Jesus Christ, our Savior, suffered and died for the sins of the world, for those who lived contemporary with him, for those who lived before, and for those who come after, that all men might be redeemed unconditionally from the effects of the Fall of Adam and Eve, from death, through the resurrection.

For since by man came death by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:21, 22.)

Also that all mankind might be saved from the effects of their individual sins by obedience to the laws and ordinances of the Gospel.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25.)

TO AVOID THE JUDGMENTS

If this people are to be delivered from the judgments which are to be poured out upon the earth, by keeping all the commandments; and if we are not to be delivered from the judgments unless we do, as we have been told in a former session of this Conference would be the case, is it right that those who do keep the commandments should be made to suffer because of the unworthiness, or lack of keeping the commandments on the part of some of us? We owe it to others, to the Church and to the Lord that we keep all the commandments, and that we avoid sin and evil of every form. May the Lord give us strength and power so to do, I pray, in the name of Jesus Christ. Amen.

ELDER ORLANDO C. WILLIAMS

President of the Spanish-American Mission

I am indeed happy, my brethren and sisters, to be with you on this wonderful occasion. I pray for the Spirit of the Lord to be with me, that I may say something of profit to all of us. I believe that the prayer that was offered at the beginning of this meeting was offered in my behalf, as I had been praying very fervently for many days that I would have strength and guidance on this occasion.

As I have sat through the sessions of this Conference I have thrilled to the inspiration that has come through our leaders, to the instructions

and the voice of warning that has been raised here to the people of Zion. It is my prayer that we as a people will heed this counsel, that we will take this advice, and that we will accept this voice of warning to the people, that we may escape in a measure the judgments that are to come upon the nations of the earth.

It is a pleasure to represent this Church and people in the world, to declare the Gospel of peace, a Gospel whose principles will save the human race and to whose shelter those who are world-worn and weary with the cares and burdens of this life can come for peace and for rest. We can say to them with assurance that if they will accept the principles of this Gospel and adhere to them they will find rest and peace from the calamities that may come upon this world, because when a man or a woman is at peace with himself or herself, it matters little what goes on about them. They know in their own souls and their own hearts that they are like a ship in a safe and sheltered harbor and that they will be able to weather the storms that rage in the open seas all about them. I pray that this will be the lot of the Latter-day Saints.

Running through my mind during part of the sessions of this Conference has been the admonition given to this people at the commencement of the work by the Prophet Joseph Smith, and in connection with that the statement of the Lord to ancient Israel wherein he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." My brethren and sisters, we have been warned in this Conference. That prophecy has been fulfilled to us, and we will be protected if we accept that warning.

In connection with what has been said regarding opposition within the Church itself, and some of its membership opposing the things that are said and done by our leaders, I would like to raise the warning voice by means of the words of the Prophet Joseph Smith himself on this subject. We read in Church history from the sayings of the Prophet regarding this thing, when he charged the Saints not to follow the example of the adversary in accusing the brethren, and said:

If you do not accuse each other God will not accuse you. If you have no accusers you will enter heaven, and if you follow the revelations and instructions which God gives you through me, I will take you into heaven as my back-load. If you will not accuse me I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins.

Following this same line of thought, on apostasy and the judgments, he gives us the following:

I will give you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous man, and that principle is eternal, undeviating; and firm as the pillars of heaven; for whenever you see a man seeking after a sign you may set it down that he is an adulterous man.

My brethren and sisters, the Savior set forth the same principle many years ago when he was upon the earth, as recorded in Matthew, 7th chapter, wherein he said: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged," and he followed it up with the sermon on the beam that was in our own eye. I shall read it to give it to you correctly:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

I thought of this in connection with the statement of President Grant to us, that the thing that needs to concern the Latter-day Saints is that they condemn their own selves for their faults and their failings, and that if they do this, humbling themselves before the Lord, they would find no time to accuse the brethren or to find fault with them. I can testify that this is a true principle. I have prayed throughout my life that the Lord would magnify within my own eyes my faults and my failings, that they would be made large enough to me that it would take my time and my attention to correct them and to humble myself before the Lord, and I have also prayed while being in positions of trust in the Church, that he would clothe my own faults and failings with mercy, that they would not be magnified in the eyes of my brethren, that they would not take from me my opportunity to do good among my brethren and sisters.

I wish to thank my Father in heaven for this Gospel, for the leadership we have in this Church, for the opportunity that I have to serve, and for the opportunity that is yours. I am assured that within this Church there are opportunities for every member to serve according to their capacity and their ability, and that in time the Lord will give unto us these opportunities. Our Church is not of the world, and they cannot conceive of the ways of the Lord. I am reminded of the verse in the song which says we should not judge the Lord by feeble sense. It seems rather absurd to the world that we as a people so willingly accept responsibility and yet seek for none.

My brethren and sisters, I thank the Lord for this opportunity, and I pray for his blessings upon you, and I do it in the name of his Son Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

In the days of ancient Athens, when her citizens took pride in the culture and art of her greatness, the youth who entered the army were required to take an oath before the gods. It read:

We shall never bring disgrace upon this our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the

ranks. We will fight for the ideals and sacred things of the city, both alone and with many. We will revere and obey the city's laws, and do our best, to incite a like respect and reverence in those above us, who are prone to annul and set them at naught. We will strive unceasingly to quicken the public sense of civic duty. Thus in all these ways, we will transmit this city not only not less, but greater, better, and more beautiful than it was transmitted to us.

A hundred and fifty years ago, the founders of our Republic announced the sublime truth that men are free and equal. A century and a half have rolled away since then, and the history of the world has no chapter to compare with the accomplishments of America in that time. Standing on Saxon foundations, and inspired by Latin example, we have done what no race or nation or age has ever accomplished. The American people have founded a Republic on the unlimited suffrage of the millions of souls that inhabit this land. They have worked out the problem that a man, as God created him, may be entrusted with self-government.

Our forebears had a virgin continent to conquer. The fundamental problems they met with hard work and a faith in themselves. They had inherited from their fathers, the ideals of home-life, freedom of religion, the free state, the public school, and the lands of the vast continent to till, on which they built their homes.

No nation has ever had a freer people, and no other nation of history has given its citizens the powers of happiness as our Government has done. Great wealth has been produced, but that wealth has been used to build industries and institutions of learning; it has been the power in the hands of men to build humble homes and beautiful churches, and with it all, the ideals of the founders of the Republic have been preserved, and America has worshipped at the shrine of its great men.

Our Government was "conceived in liberty, and dedicated to the proposition that all men are created equal." America has upheld this ideal before the world, and has opened its gates to all peoples of the world. Religion has been a forceful factor in our growth, and today some two hundred or more Christian sects are attempting to keep alive the divine message of the Savior of the world. The light on the hills of Judea became our light, and we have had faith in the vision of a prophet of ancient Israel:

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Our Government started out blessed with the rich inheritance of the ages. Its future lay before it, and that justice should rule the hearts of all its people, the Constitution of the United States was written. The influence of our Government has been felt time and time again among the nations of Europe, for they have looked to America for the solution of their problems.

A few years ago, at Independence Hall in Philadelphia, a great event took place. In that simple and dignified room, where the Declaration of Independence was written and the Constitution of our country

was adopted, no fewer than twelve nations, through their representatives, assembled to make their own solemn declaration of common aims. In that sacred room, those nations made public confession of a faith which linked them in friendship with this nation. What a solemn occasion! The nations of Europe lighting their national fires at the altar of American liberty.

The peoples of the world have entered our gates, and have found here a new life and happiness. Never had they been so well cared for; never had they the chance to live and to look up to their God in hallowed feeling as they were given in this land. No nation of history has given homes to its people as has this our Country. Never has the wealth of land been so equitably distributed; never in all time, have so many people owned their own homes. With individual opportunity, there has gone quite naturally inequality. Inequality is a law of all social life, and to try to do away with inequality among men is to substitute tyranny for liberty.

The quality of democracy in America is that it seeks to protect and preserve that sovereign right of all people to come to a knowledge of their own better selves, and to live their own natural lives. Democracy teaches us that it is not wealth that makes happiness, but the wealth of the spirit, brought about by the opportunity to work on land and in factory, and to enjoy the blessings of church and school. Men may exploit honest labor, but such a thing is foreign to American principles. It is the wealth of America in the hands of men of vision that has built industries, and made it possible for all people to have honest labor, and to live honestly before their God. The schools of America, the churches, the institutions of higher learning have been closed to no one, and the statement of a noted writer on economics that the glory of America is that every head of a family is given an opportunity to own his home, is true. The peasants of Europe, who lived on bread and wine, have found asylum in this land, and the comforts of the humble fire-side.

This is an age of change. Innovation is the idol of the times. "In this age of novelty, many things are made better, and many things are made worse. Old errors are discarded, and new errors are embraced." Governments feel the same effects in this craze for change. "But the experience of all ages," said Daniel Webster on one occasion, "will bear us out in saying that alterations of political systems are always attended with great danger, for if the Constitution is to be changed, an alteration in one part will work an alteration in another."

Nor are great and striking alterations alone to be shunned. A succession of small changes, a perpetual tampering with minute parts, steal away the breath, though they leave the body; for it is true that a Government may lose all its real character: its genius and its temper: without losing its appearance. So if we are not careful—very careful—we may find our government changed to a despotism, and yet called a Republic. It may have all the essential modes of freedom, and yet nothing of the essence, the vitality of freedom in it. The form may be left, but the spirit and the life will be gone.

To perpetuate our government, we must cherish and love it. We must preserve a correct and energetic tone of morals. After all, liberty consists more in the habits of the people, than in anything else. There are always men wicked enough to go any length in the pursuit of power, if they can find people enough to support them. Ambition of men to become dictators must be restrained by the public morality. When such men arise, they must find themselves standing alone.

America will have to suffer the hate and envy of the unappreciative. It is a law of life that we only appreciate that which we are ourselves. Millions of citizens have never risen to the appreciation of the glory of our nation, and therefore they become the fighters and destroyers of right. Wrong rules the day, and in time a wrong is felt to be right. It all means that education is the only way to reach the ideal in our souls of what our Government really means. Did the fathers reach it? They did, but it was through the faith they had in Almighty God. Such faith is the great help to true education.

We are the trustees of a sacred trust. We have been given by Providence this Government with all its potentiality, with all its accomplishment, with all its promise. The question should be to every American: How am I discharging this trusteeship? What am I doing to preserve, protect, and perpetuate the ideals of the government in which we have such implicit faith? We have a solemn obligation before us.

Every American should read the Declaration of Independence, the Constitution of the United States, Lincoln's Address at Gettysburg, and see for himself whether the American policy has been a selfish program. It has been a program to serve humanity.

Only the application of the standards of moral excellence can save our fundamental ideals. As we look into the future, will it be progress or decline? Let us pray God that it may be progress. But progress will never be unless we sacredly preserve our Constitution and hold it as the surest vision for liberty and freedom.

A few days ago, the Christian world celebrated the Easter Day. Churches were filled with worshipers, and for the moment, as on the Christmas day, men's thoughts were turned to God. The unfortunate thing is that the spirit of the day is soon forgotten, and other hopes and feelings take grip on the soul. People are not happy, for they miss the very things that make for the joy of living. The youth have an aversion for hard work; the mad thirst for pleasure has replaced our sacred home life, and the hate of man for man has brought the nations of the earth to the verge of war.

Yet there are forces and truths in the world that may yet be taken to awaken a finer conscientiousness in the hearts of mankind, and a more sacred belief in the righteousness and justice of the dreams and ideals which the Christian world knelt in honor of last Easter Day. We are told by St. Mark, the Evangelist, in words of exquisite beauty that:

When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here.

For all the ills of government; for all the ills of humanity, in these words of St. Mark, there is fundamentally the panacea and the hope for humanity. How many millions of the Christian world have rolled away the stone from the sepulchre of Jesus Christ, our Lord, and know that he has risen as the true and living Christ, whose teachings can rejuvenate mankind? The power that rolls away the stone from the sepulchre and allows the risen Christ to come forth is contained in the words of the Master:

Thou shalt love the Lord thy God with all thy might, mind and strength: and thy neighbor as thyself.

This is the way of mutuality and co-operation in human society. It is the Master's way of doing away with hate and fear. It is only by the Christian world allowing the Christ to come forth to eternal life, that the civilization of the world can be saved.

If in our thoughts of the resurrection of the Savior of the world we could realize more perfectly that he mastered the teaching of the Psalmist, "that the statutes of God give wisdom unto the simple, and the highest conceivable wisdom to the humblest minds," people's hearts would be awakened to a spiritual response, which is so much needed at the present time. It was his life that liberated people from the domination of deceptions, and bestowed upon the race the increasing consciousness of the immortality of spiritual values. Every human soul must push away the stone from the sepulchre, and know for himself that Christ is risen unto life eternal, and in this thought, the new day will be a dawn of renewed faith in mankind and in the directive providences of God.

The *Singing Mothers* and the congregation joined in singing the hymn, "Come, Let us Anew."

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

One hundred and seven years ago today this marvelous and great Church was born. Last night as I sat in this building and looked into the faces of the congregation which had assembled here for Priesthood meeting, I could not help but think perhaps some of those six souls who joined the Church on that sixth day of April in 1830 would hardly understand and know what was transpiring if they were permitted to be here

in our midst today and behold the thousands assembled in one service at one place.

I am astounded constantly at the magnitude of this great work of ours. I cannot help but think to what ends of the earth it has not gone and to what corners it has not penetrated. Realizing all this there yet comes into my heart and my soul this conviction: That perhaps never again will I look upon a scene as impressive as the one I beheld last night—eight thousand or more men in this building attending the Priesthood meeting, and all dedicated and set apart for God's work.

I do not speak of this splendid body of leaders now before me who for three days have been here attending this Conference, for you are the leaders of the Church, but I am thinking of what this Church means to this great world of ours. I am thinking of the missionaries who have reported—the presidents of missions—the advancement of our work, and the gladness with which certain members of society whom they come in contact with accept their words and express joy at hearing of this great Gospel again restored. Oh yes! It has reached its arms around the earth.

And yet, I would like to bring to your attention one thing that is close to us at home—one thing that we ourselves within the Stakes of Zion now, thank God, have to contend with.

Less than a year ago the Presidency of the Church and the Quorum of the Twelve Apostles, under the inspiration of the Almighty, gave to the First Council of the Seventy the task of organizing missions within the stakes of Zion. Brethren and sisters, there are 118 stakes of Zion, which run from the Pacific ocean (Honolulu, Hawaii) to the Eastern borders of this great country of ours, and from Mexico northward into Canada.

What has prompted this? Isaiah tells us that certain things would occur which God had decreed. They do occur because of what the Lord has said and done. This is one of them:

Behold, I have created the smith that bloweth the coals in the fire,
and that bringeth forth an instrument for his own work.

And, so, within the ranks of this Church I feel that there has been inspiration of God upon those who have brought forth this great work.

Of the 118 stakes of Zion, for your benefit let me say, 112 have either been organized into stake missions or are in the process of organization. Within our own communities there have been brought into the fold of Christ already more than 300 souls who knew not the truth before. In addition to this, through this valiant missionary service, upwards of 600 souls who have known the truth of this Gospel, but who have more or less become indifferent (and I want to say that none of us, I fear, are free from that) more than 600 of the indifferent ones, have been brought again into the Church to renew their activities through the endeavors of the missionaries who proclaim this Gospel in the stakes of Zion. And the work is hardly started yet.

How minutely, how delicately, every part ordained of our Heavenly Father fits into this great latter-day institution which he has established—

these various arms and helps in government, which we behold and taste of today. Surely this Church is not too small to reach to every corner of the earth, and of a surety the earth is not too big to listen to and feel the thrill of conviction from the teachings of the restoration of the Gospel which can and will emanate from the voices of our missionary brethren and sisters throughout all the earth, as well as in the stakes of Zion at home.

The zeal and the pride with which the presidents of stakes and the bishops of wards have taken hold of this work stirs the hearts of those who are engaged in it, and we feel to thank God for such worthy men.

May this work go on until it shall accomplish its purpose and may we as missionaries in the service of God remain humble and do that which God would have us do, I pray, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

I hope none of you was more shocked at the proceedings of this day so far as they concern myself than was I. I have never regarded myself as a person of particular consequence, and why I should have been asked to assume this responsible position, I do not know.

In my lifetime I have dreamed many dreams, I have nursed many ambitions, but this was never one of them. I have never coveted, never sought, and never desired any preferment in the Church. I have been happy all the days of my life to work in it, and would have been content to remain in places where I would not be forced to occupy public position. But since the call has come, I do what I have always been taught to do, namely, respond, and pledge you that I will give it all my strength.

The only thing in the world that counts is people. When the creation of the world was finished, as the last and crowning act God made man to dwell in it, and he gave to him for his use everything that was created, and told him that he might exercise dominion over the earth. In all of his ministry Jesus was concerned only with people; nothing else mattered.

Whatever our position may be, in whatever sphere we labor, we are all dedicated to the business of ministering to the welfare of people, trying to make mankind rise to the stature of his destiny. That is the province of the teacher, and every man in this Church is a teacher.

I have thought during this day of the occasion when Jesus was led to the top of a high mountain, and the tempter told him to look out over the world, and promised him that he would give him the world, if he would but bow down and serve Satan. There is a beautiful lesson in that circumstance, I think, for all of us who would essay the business of teaching others. We need the power to lead men up to high eminences from which they may see the world, their own positions in it, and the destinies that await them if they order their lives aright. If anything is needed more than anything else now it is a voice issuing as from the top of a high mountain, lifting men's visions to the high level whence it

comes, and revealing to them what there is in the world and what they may do in the exercise of their prerogatives and rights in accomplishing the world's work. And if we be what we have pretended so long we are, then we have that kind of voice. It behooves us only to learn to hear and understand it, and govern our walk and conduct by its teachings.

May God bless us with power to do so, I pray in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

Everybody that we wanted to speak has had a chance to speak, and I think that some of the six and seven minute speeches have been among the best we have had. There are forty minutes left. I would like about fifteen minutes of that time, it will take five or six minutes for the singing, and I am willing to divide the remainder of the time with my counselors.

We shall hear a few words from President Clark, and then from President McKay.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

There is nothing certain in this world. Usually Brother McKay and myself sit here for two and a half days, more or less, on tenter hooks. Then comes our turn, and the Conference is over. This time we have been pluming ourselves ever since the first day that we were through. Now we find ourselves, near the last moment, asked to say something again to you, or at least to try to say something.

CONFERENCE ADDRESSES INSPIRED OF THE LORD

My brethren and sisters, I have enjoyed this Conference. I have enjoyed the messages that have come to us during this Conference. When I was not a member of this group—the presiding group—I used to think that perhaps they all got together beforehand, and decided what each should say, what each should talk about, because all the speeches of the Conference fit in together as a mosaic, making a beautiful picture of instruction, counsel, and advice. It was a great surprise to me to find, when I came into the group, that there were no discussions about Conference talks, or a Conference program; that every man was left free to follow his own desires in what he should say. No plan or course was marked out. Then there came to me, as I am sure there has come to you, a more poignant realization that the Lord was in charge of these Conferences. The old expression about the keynote speech of the Conference took on, to me, a different meaning entirely. It was not a speech consciously predicting or forecasting what should be said at the Conference, but it was the Lord speaking through his chosen and anointed one, giving a thought and direction to the things that should be said. Therein lies the responsibility, my brethren and sisters, of those whom you have called to fill these high and sacred places of authority.

RESPONSIBILITY OF SAINTS TOWARDS THOSE WHO SPEAK

It is our responsibility so to live that when the Lord shall indicate through the one whom he has chosen to direct his affairs upon this earth the line and direction which should be taken, that we shall be able to follow on, we who hold positions of lesser trust and responsibility in the Church.

I often say, and thoroughly believe, that whenever an Elder of the Church stands up to speak to the people, the responsibility as to whether or not he shall say that which the Lord would have him say is not wholly his. No member of the Church who sits before him but has the obligation to exert his power in prayer that those things may be said which shall benefit those to whom the Elder speaks. Furthermore, that responsibility carries back beyond the mere coming to the meeting, or the mere attitude in the meeting; it carries back to the character of life which every Latter-day Saint lives, because it is his duty so to live that if, when, and as he comes into church his faith and his prayers may be exercised to the end that they who speak shall be able to declare the will of the Lord.

I do not say nor do I suggest that there may not be occasions when the Lord speaks in spite of the people. Those times sometimes do come, but I do feel that when the people of the Lord come to these Conferences such is not the occasion in which they find themselves, and therefore it is their duty, coming to the Conference, to come in a spirit of reverence, in a spirit of worship, in a spirit of sanctification. First, that they themselves may be fed, and in order next that they who speak may also be fed, to the end that all the people of the Church, and all the people of the world may be instructed, directed, and built up by those things which may be said at these Conferences.

SPIRITUAL SIGNIFICANCE OF CONFERENCES

These are unique gatherings, unique in the whole world, unique because they are gatherings that are directed by the man whom the Lord has chosen to guide and direct his work on this earth. No other people have any such position as this; no other man has any such position as that which I have described, and therefore what we do and say here from Conference to Conference, has a deep, abiding spiritual significance, and that significance cannot reach its full measure, we cannot send out our messages in their full strength unless those who gather here, who participate in these Conferences, are attuned to the Spirit of the Lord.

May he in the future as in the past bring together in these Conferences faithful Latter-day Saints. May he bring together continually such great gatherings of the Priesthood as we had last night. As has been said here today nobody can stand before that great audience and not be solemnly impressed with the strength and the power which reside in them.

So I repeat we should come here prepared to help to open up the avenues to the heavens, that from the heavens may come the inspiration which God expects us to possess. That you may be participants, that

we may be participants, that we shall give to the world those things which the world needs, and that the Lord may bless us always, I ask in the name of Jesus, Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

If at this moment each one present were asked to state in one sentence or phrase the most distinguishing feature of the Church of Jesus Christ of Latter-day Saints, what would be your answer? It occurs to me now that my answer would be this:

Divine authority by direct revelation.

A DISTINGUISHING FEATURE

There are those who claim authority through historical descent, others from the scriptures, but this Church stands out as making the distinctive claim that the authority of the Priesthood has come directly from God the Father and the Son, by revelation to Joseph Smith.

Founded upon that principle, accepting it as absolute Gospel, we have clearly defined in our minds some fundamental principles:

First, that God is a personal being; that he has a spirit-personality. When we visualize him in that form, we look at him through the clearest lens through which the human mind is capable of perceiving Deity. As someone has said, "He may be infinitely more, but he cannot be less."

The acceptance of divine authority by direct revelation also reveals to us the fact that Jesus Christ is the Only Begotten Son in the flesh, for the Father in appearing to Joseph Smith stated in definite words, "This is my beloved Son, hear Him."

Correlated with that revelation is another fundamental fact, that the Lord is interested in his people, that the whole human family are related as his children, and he loves them, and that he has authorized men to officiate among the children of the world, to bring them back into his presence.

My brethren and sisters, the paramount thought in my mind at this moment is this: That the Father and the Son appeared to Joseph Smith and restored authority to establish the Kingdom of God on earth, and this is my testimony to you.

TRIBUTE TO PRESIDENTS GRANT AND CLARK

I will also testify that divine authority rests in rich abundance upon him whom the Lord has chosen to stand at the head of this work at the present time. I am deeply grateful for the opportunity I have had to sit in council with President Grant and President Clark. I wish every person in this Church might have had the same opportunity to look into President Grant's noble spirit as I have; to know him as I have had the privilege to know him; to glimpse his unbounded generosity, his love for mankind, and particularly for those who are true and loyal to the Church; to

realize how fearlessly he stands for right. If you realized these virtues more fully, I am sure that when you kneel down to pray there would be a note of thanksgiving in your heart and in your words which perhaps there has not been heretofore.

I would like to pay a tribute to President Clark, a man of sterling integrity, who loves this work above everything else in this world. He is loyal and true, sound and clear in judgment, a valiant servant of the Lord.

UNITY IN THE LEADING COUNCILS

I would like you to know that there is a spirit of unity and oneness in the council of the First Presidency, the spirit for which Christ prayed just before he went into the garden of Gethsemane: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." And as he prayed on that occasion so I pray now that that spirit of oneness may characterize the leading councils of the Church; nay, may I say, continue to characterize the leading councils of the Church. For I believe that there has not been a time in the history of our Church when there was more unity among these councils than at the present time. I pray that that spirit of oneness may spread throughout all the Church, that it may be characteristic of Presidencies of Stakes and High Councils, Bishoprics, Ward Teachers, and particularly of the quorums and auxiliaries of the Church, that they may all be one, to quote the Savior, as he and his Father are one. God help us to achieve this principle, that our faith in God and in his work may be unwavering, and our loyalty never doubted, I ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The musical numbers of this session have been rendered by the Relief Society Singing Mothers, under the direction of Sister Lottie Sackett. We have appreciated them very, very much.

The same spirit that Brother Bowen has was my spirit as a young man, as a child, as a boy. My mother used to tell me, as you have heard me say many times, that if I would behave myself I would become an Apostle. I told her that I did not want to be an Apostle, a president of a stake or a bishop of a ward, I wanted to be a business man, but when the call came for me to go to Tooele, I made an heroic sacrifice. I will not enter into the details.

GRATITUDE FOR PRIESTHOOD

When the local patriarch in Tooele blessed my little baby who was dying and promised her she should live and be a mother and become a leader among her sisters, I thanked the Lord more fervently than ever before in my life for the Priesthood of God and the power that that patriarch had. Subsequently he said, "I have a blessing for you, and I want you to come to my office and get it." After I had received that blessing I saw and believed that my destiny was to devote my time

practically to the Church, because of the promises made to me. And I have done it conscientiously, and there has never been any fear in my mind of the final triumph of this work.

A REVELATION IN BRIEF

I remember that one of my nearest and dearest friends was the late William C. Staines. Staines told me he once received a short revelation of just a few lines from the Lord. He said he was worrying over the rough people, many of them, in pioneer days, and the hardships, and the profanity, a little too much drinking, etc. among the people, and he was broken-hearted regarding these conditions and wondered what would happen when Brigham Young and others of the leading brethren passed away. The Lord gave him a revelation to the effect that he need not worry, that this is His work and the men for leaders of the Church would come when they were needed, and they have come.

TRIBUTE TO ALONZO A. HINCKLEY AND SUCCESSOR

I want to say that we have had no truer, more faithful member of the Council of the Twelve Apostles than was Alonzo A. Hinckley. I believe firmly that whenever the Lord inspires a man to make a promise under the inspiration of His Spirit the Lord is not going to allow that promise to fail. Brother Hinckley was given a blessing in which he was promised as a young man that some day he would be an Apostle. He did not believe it, but the Lord saw fit that that promise should be fulfilled before he passed away to undoubtedly a greater mission.

After the brief remarks that have been made here today by Brother Bowen, I believe that every true Latter-day Saint believes that the Lord has had something to do with the selection of Brother Hinckley's successor.

APPRECIATION FOR MUSIC FURNISHED

I want to thank the choir and the *Singing Mothers* and their leader, the organist, and the soloists, who have done so much to add to our comfort during this Conference, particularly of course the Tabernacle Choir that sang to us Sunday and that furnished the broadcast. I appreciate our organist and Brother Spencer Cornwall, and all who have furnished music for us. I thank them on behalf of myself and my counselors and the Apostles.

UNITY IN COUNCIL OF TWELVE

I can say that after fifty-five years and a fraction in this Church as an Apostle I can repeat and emphasize what President McKay has said, that from my knowledge I do not believe the Council of the Twelve was ever more united than they are today, and I rejoice in it. We have no fear in asking people to speak because we know that they are seeking for God to help them in delivering their message.

INSPIRED BEYOND NATURAL ABILITY

I am grateful beyond expression that what I had planned in my mind to say in this Conference I have not said—not a word. I am very grateful indeed that many years ago when I sat on my seat in this tabernacle for quite a while one afternoon listening to Milton Bennion, and planning what I was going to say in my address that I was going to deliver when he got through speaking, and when I got up to speak and opened my Ready Reference book that I had in my pocket, and turned it down at the pages that I had marked, I forgot all about the speech that I had expected to deliver. I prayed with all my heart and soul that the Lord would inspire me beyond my natural ability, that I would have his inspiration so strong that my brother, whom I saw in a meeting in this building for the first time in my life, might be converted to the truth.

I told that congregation that never before in all my life had I so strongly desired the inspiration of the Lord while standing before a congregation in this building, that never before had I desired so much their faith and prayers to help me in my remarks. I did not think again of the Ready Reference book, nor did I think of the sermon that I had planned to deliver, but I preached on the divine mission of the Savior, the Son of God, the Redeemer of the world, and principally upon the divine mission of Joseph Smith, the instrument in the hands of God of again establishing upon the earth the plan of life and salvation.

Brother George Q. Cannon used to sit in a chair here on the stand facing north. I was sitting on the stand right below him. When I sat down I heard Brother Cannon say, "Thank God for the power of that testimony." I leaned forward and wept for joy, because I knew God had heard and answered my prayer. I had left three quarters of an hour of the time—forty-eight minutes in fact—for Brother George Q. Cannon, knowing that his brother Angus, who was in charge of the meeting, always believed in a two-hour meeting.

Brother Angus M. Cannon, at the close of my remarks, walked over to where President Cannon sat and said: "George, there is three-quarters of an hour left for you. Please occupy it."

Brother George Q. Cannon said: "Angus, I came in late, I was in pain at two o'clock, and I do not feel like talking; I don't want to talk. We have had a very wonderful meeting, and I am in favor of your dismissing the meeting."

Angus said: "Well, I am not going to waste three-quarters of an hour. If you won't talk I will call on somebody else."

Brother George Q. Cannon said: "All right, take your seat, I will talk." He got up and said: "There are occasions in the lives of all of us when the Lord sees fit to inspire a man and to allow him to reach such heights of inspiration that it is a very grave mistake for somebody else to try to follow him. Therefore, inasmuch as we have had an occasion of this kind in the remarks of Brother Grant, I ask Brother Angus M. Cannon to call on the choir to sing and on someone to dismiss this meeting."

CONVERSION OF BROTHER

The very next day my brother came into my office and said: "Heber, I heard you preach yesterday."

"Well, well, well, I am glad to know it—the first time you ever heard your brother preach?"

He said, "No, Heber, I have heard you lots of times."

"Well I never saw you in a meeting before in my life."

"No," he said, "I never took a front seat, I generally went to a meeting where I could get in the gallery, or somewhere else where you could not see me, and I could see you. But you never spoke before as you did yesterday. You spoke beyond your natural ability," (using my own words in my prayer), "you spoke by inspiration."

I said, "What did I speak about?"

"The idea of your asking that. You know that the main theme upon which you spoke was the divine mission of the Prophet in the hands of God in the establishing of this Church."

"You are praying for a testimony of the Gospel, I understand?"

"Yes, and I am getting discouraged. I feel like I shall quit praying."

I said: "Quit. You say you know there is a God and you know there is a devil, and that the devil tried to get you to commit suicide, and instead of doing it (you went out with your pistol in the high pines of Oregon to do it) you got down on your knees and prayed and got up weeping for joy; and that you know two things, that there is a devil and that there is a God. If you quit praying you have surrendered to the devil. What in the world is the matter with you? Do you want the Lord to come down here and talk to you: You tell me that you know that I spoke beyond my natural ability, that I spoke by inspiration, that my theme was the divine mission of the Prophet Joseph Smith. What more of a testimony do you want?"

He said, "I never thought of that before."

Well, before the week was out he applied for baptism.

We know as we know that we live that we have the truth. We have absolute confidence as the Presidency of the Church in the men whom we recommend for the apostleship. President Smith, in my judgment, although he called twelve men to the Presidency and the Quorum of the Twelve during his life, made no mistake in any one of the men that he called. It may sound egotistical, but I am sure I have made no mistakes in the appointments to these quorums that I have made.

GRATITUDE FOR GOSPEL

I thank the Lord from the bottom of my heart for the Gospel of Jesus Christ, the plan of life and salvation, that we as a people have, and that we as individuals have. I thank God for the young men who go out upon missions without college education and meet the scholastic accomplishments of the world, and that under the inspiration of the living God they have been able to confound the wise of the world and have touched the hearts of honest people, bringing them into the Church.

BLESSING AND TESTIMONY

I pray God with all the power of my being to bless every soul who has embraced the Gospel, and to inspire every one to live the Gospel. "Man is that he may have joy," and there is no joy in the world that equals the joy of knowing in your heart of hearts that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that we as individuals are living the Gospel that will bring eternal exaltation to us and our loved ones.

That God may help each and every one of us to do this, is my humble prayer. I pray God's blessings upon this people. I thank our Heavenly Father for the marvelous attendance of the Priesthood at our meeting last night. I thank him for all the blessings that he has given me. I humbly pray God that he will multiply the rain and increase the fertility of the soil, and increase the love of labor in the hearts of the Latter-day Saints, and a determination with the help of God to live the truth, so that our example may so shine before the world that those who know not the truth may seek for it; and I know that if they will seek for it God will give it to them. I thank the Lord for the statement made by Moroni in the Book of Mormon as follows: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and, if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." The Book of Mormon is the great, the grand, the most wonderful missionary that we have.

APPRECIATION FOR POLICE SERVICE

I want to express the gratitude of myself and associates in the Presidency and of the Apostles for the splendid way that the police department of this city, under the direction, I suppose, of their chief, have looked after the traffic and prevented accidents. We owe them a debt of gratitude.

A FAVORITE POEM

Even though my time is up, I am going to read you a poem that I intended to use in my opening remarks:

There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn.
Put off the darkness from thy brow;
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth.
Know this, God rules the hosts of heaven,
The inhabitants of earth.

Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all.

There is hardly a day of my life that I do not repeat the words of that poem. God bless you all, Amen.

“Holy Redeemer,” a sacred anthem, was sung by the *Singing Mothers*, William Hardiman, violinist.

Elder John W. Jones, President of the Long Beach Stake, offered the closing prayer.

Conference adjourned for six months.

The music of the Conference was under the direction of J. Spencer Cornwall, Conductor of the Tabernacle Choir. The singing at the fifth and sixth sessions by the *Relief Society Singing Mothers* was conducted by Sister Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper, assisted by Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

INDEX

Authorities Present	1
Authorities, Presentation of	85
Auxiliary Officers of the Church	86
Ballard, Elder Melvin J.	87
Spain's sad condition, 88—Vitality in Church of Christ, 88—Brotherhood in the Church, 89—Obligation upon rich and poor, 90—Loyalty will bring success, 90—Advice to the poor, 91—Blessings commonly enjoyed, 92—Episode from Father's journal, 92—Trouble in nations of world, 92—America's destiny, 93—The Kingdom of God to be established, 93.	
Bennion, Elder Samuel O.	19
Bowen, Elder Albert E.	118
Broadcast, Choir and Organ	8
Callis, Elder Charles A.	52
Righteousness binds Satan, 52—Works of the flesh, 53—Works of the spirit, 53—Freedom in righteousness, 53—America—Land of Promise, conditionally, 54—Destruction in unchastity, 54.	
Cannon, Bishop Sylvester Q.	80
Correct principles—self-government, 80—Love of money the root of evil, 80—Present economic conditions, 81—Comparative business indicators, 81—Improvement in employment, 82—Development of natural resources, 82—Conservation of water supply, 82—Class and freak legislation, 83—Avoid class feeling and strife, 83—Wise counsel of President Grant, 83—Follow advice of leaders, 84.	
Changes in Church Officers	6
Church Officers, Presentation of	86
Clark, President J. Reuben, Jr.,	22
Pays tribute to singers and musicians, 22—Savior had two great missions on earth, 22—Responsibility of Authorities, 22—By way of warning and admonition, 23—Millions spent on war materials, 23—Purchases react upon commodity prices, 23—Exterminating war and/or chaotic depression, 24—Europeans plan to have U. S. pay for war, 24—Terrible depression indicated by signs, 25—Strength needed to meet emergency, 25—Precautionary measures suggested, 26—Man must work, 26.	
Clark, President J. Reuben, Jr.,	119
Conference addresses inspired of the Lord, 119—Responsibility of Saints towards those who speak, 120—Spiritual significance of Conferences, 120.	
Clawson, President Rudger	75
Four important books, 75—Gift of Holy Ghost necessary, 75—A sure guide, 75—The purpose of life, 75—Three different estates, 76—The importance of the body, 76—The spiritual and the temporal, 77—The true Church, 77.	
Colton, Elder Don B.	56
Daynes, Elder Joseph J.	72

Financial Statement Presented	2
First Day, Afternoon Meeting	21
First Day, Morning Meeting	2
General Authorities Present	1
General Authorities Presented for vote of Conference	85
General Officers of the Church Present	1
General Officers of the Church Presented for vote of Conference	85
Grant, President Heber J.	2

Presiding at Conference, 2.

Grant, President Heber J.	9
--------------------------------	---

Grateful for support of members, 9—Acts with full approval of others, 10—Church sets example to world, 10—Hymns found aid in going to sleep, 11—Quotes from memorable revelation, 11—Virtue should garnish thoughts, 12—Use of liquor violation of Gospel, 12—Drunkenness since Prohibition repeal, 13—Criticism shows failure to observe law, 13—Will of God to be emphasized, 13—High salary paid executive, 14—Avoid having wine in homes, 14—Liquor, tobacco for other purposes, 15—Word of Wisdom, prayers and health, 15—Benefits accrue from keeping commandments, 15—Church leaders blessed, 16—Experiences in Europe, 17—Heeds admonition to limit length of remarks, 18—Blessings and admonitions, 18.

Grant, President Heber J.	44
Grant, President Heber J.	85

Presents General Authorities and Officers of the Church for vote of the Conference, 85.

Grant, President Heber J.	107
Grant, President Heber J.	119

Divides remaining time with Counselors, 119.

Grant, President Heber J.	122
--------------------------------	-----

Gratitude for Priesthood, 122—A revelation in brief, 123—Tribute to Alonzo A. Hinckley, and successor, 123—Appreciation for music furnished, 123—Unity in Council of Twelve, 123—Inspired beyond natural ability, 124—Conversion of brother, 125—Gratitude for Gospel, 125—Blessing and testimony, 126—Appreciation for police service, 126—A favorite poem, 126.

Hardy, Elder Rufus K.	116
Hinckley, Elder Bryant S.	44
Kimball, Elder J. Golden	55
McKay, President David O.	2

Reads financial and statistical report of the Church, 2.

McKay, President David O.	27
--------------------------------	----

Moral sense basis of all social law, 27—Disrespect for law among worst of evils, 28—Violations bode ill for society, 29—Man must be made worthy of liberty, 29—Responsibility to teach children reverence, obedience to law, 30—Reverence on decline among

many, 30—What lies behind decadence of reverence, 31—Reverent people law-abiding, 31.

McKay, President David O. 121

A distinguishing feature, 121—Tribute to Presidents Grant and Clark, 121—Unity in the leading councils, 122.

Merrill, Elder Joseph F. 37

Time cannot change fundamentals, 37—The first vision a reality, 37—Resurrected beings appear, 38—Authority restored, 38—The Book of Mormon a Physical Evidence, 38—Faith a gift, 39—Gospel teaches universal salvation, 39—Activity in the spirit world, 40—The last dispensation, 41—Inspiration continues with leaders of the Church, 41—A warning of dangers ahead, 41—Divine guidance necessary, 42.

Pratt, Elder Harold W. 99

Presentation of General Authorities for vote of Conference. . . . 85

Quinney, Elder Joseph, Jr., 42

Rich, Elder Abel S. 94

Richards, Elder George F. 107

Bears testimony, 108—Living for our faith, 108—A life of intense suffering, 109—Christ's mental anguish, 109—He died for redemption of all, 110—To avoid the judgments, 110.

Richards, Elder LeGrand 62

Richards, Elder Stephen L 46

The Priesthood defined, 46—Activity required, 46—Priesthood compared with a stream, 47—A perfect plan of service, 47—The Priesthood in the home, 48—Humility and integrity, 49—Priesthood from divine source, 49—Attributes of Priesthood, 50—Admonition to be true, 51—A strong testimony, 51.

Richards, Elder Wilford W. 78

Second Day, Afternoon Meeting 62

Second Day, Morning Meeting 44

Smith, Elder George Albert 31

Helped by wise counsels, 32—Scripture teachings appropriate today, 32—The purpose of Conferences, 32—The path of safety, 33—Kindness toward those who err, 34—Unkind criticism unbecoming in Latter-day Saints, 34—Influence of home, 35—Safety in living the Gospel, 36—Set homes in order, 36.

Smith, Elder Joseph Fielding 58

Peace taken from the earth, 58—A true Church, 59—Zion to rejoice, 60—Judgments coming upon the world, 60—Fault-finding, 60—Predictions being fulfilled, 61—Warning of President Woodruff, 61.

Smoot, Elder Reed 104

Hearings in Smoot Case, 104—Senator Beveridge's interest, 105—Questions asked of ministers, 105—Witnesses in the Smoot Case, 106—A strong testimony, 106.

Statistical Statement Presented	5
Tabernacle Choir and Organ Broadcast	8
Taylor, Elder John H.	97
Third Day, Afternoon Meeting	107
Third Day, Morning Meeting	85
Wells, Elder Rulon S.	68
Wiberg, Elder Reuben M.	101
Widtsoe, Elder John A.	65

Progress brings responsibility, 65—Permanence encompasses earth's changes, 65—Desirability of permanence and progress, 66—"To your First Principles, O Israel!" 66—Observance of Ten Commandments a present-day obligation, 67—Security in obedience, 68.

Williams, Elder Orlando C.	110
Young, Elder Levi Edgar	112

A Few of the Books that will Help You to Understand "Mormonism"

The Book of Mormon

The latest edition comes to you in four different bindings. Of course the text remains the same but there are added features which make the edition more complete.

Missionary Edition	\$.50
Cloth binding, embossed	1.50
Full Morocco	3.00

The Gospel and Man's Relationship to Deity

BY B. H. ROBERTS

"It is to place within their reach a brief and simple exposition of the first principles of the Gospel that this work has been prepared, and is now presented to the youth of Zion; and it is the earnest hope of the author that by a patient perusal of these pages those who now believe the Gospel will find their faith strengthened and confirmed; and those who do not believe it will be convinced of its truth."

Price\$1.25

The Story and Philosophy of "Mormonism"

BY JAMES E. TALMAGE

Comprising "The Story" as told in addresses at Cornell and Michigan Universities and elsewhere, followed by an address delivered at the Panama-Pacific Exposition, entitled "The Philosophical Basis of 'Mormonism.'"

Cloth\$.75

In Search of Truth

BY ELDER JOHN A. WIDTSOE OF THE QUORUM OF THE TWELVE

Bound in Art Cloth\$1.00

This new book answers the questions, "What is Science" and "How does the Church view Science." A practical book for our THINKING, young people.

DESERET BOOK COMPANY

SALT LAKE CITY, UTAH

"Mormonism and Freemasonry"

**By
Anthony W. Ivins**

"This brief treatise is addressed primarily to the members of the Masonic fraternity. The author requests Masons and others who may read it to patiently consider its contents, and in a spirit of fairness and reason determine whether the ground taken by the writer is truth or error."

Price \$1.50 Postpaid

+ 2% Sales Tax in Utah

Distributed by the

DESERET BOOK COMPANY

SALT LAKE CITY, UTAH
